

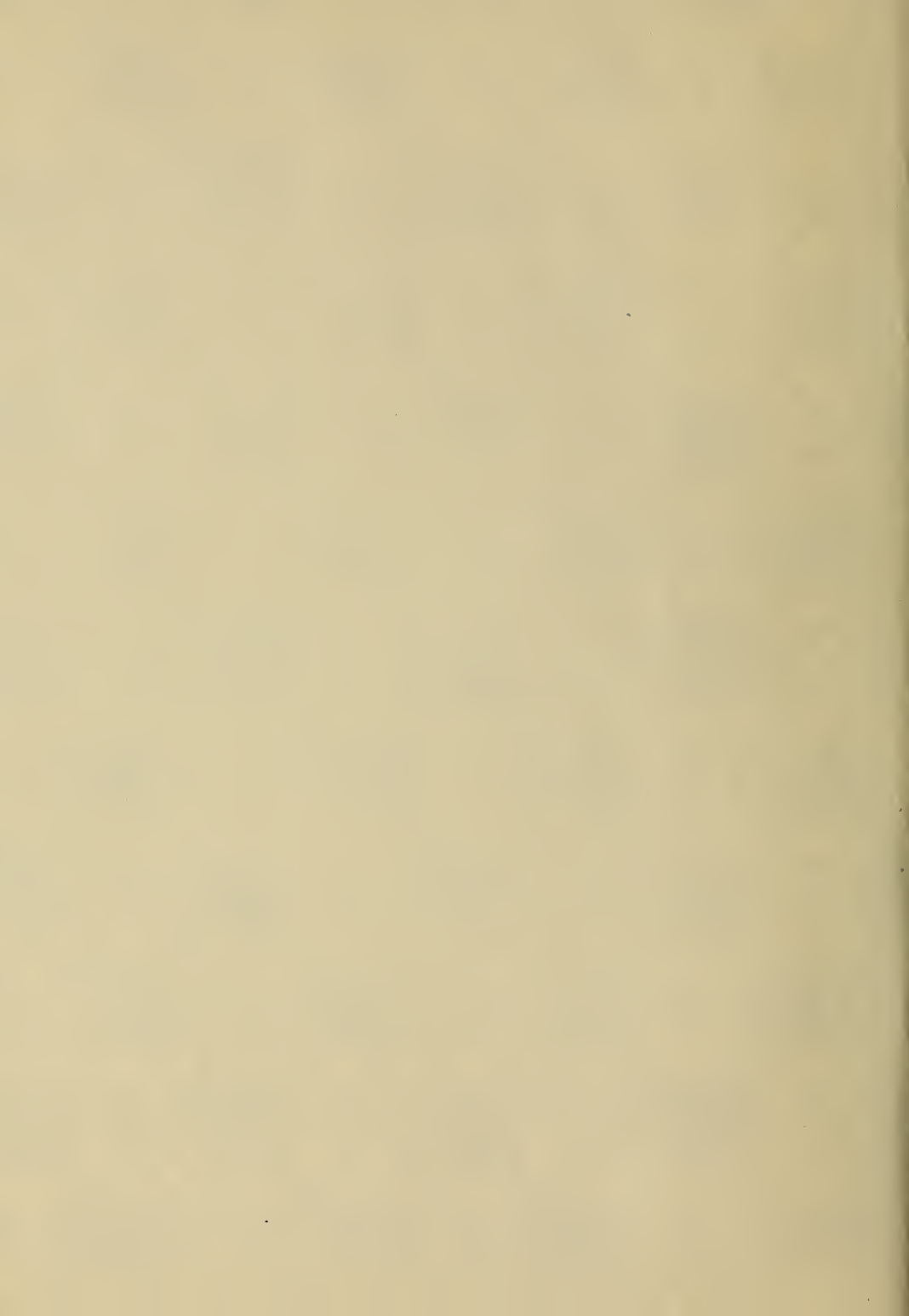
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# JAPAN AS WE SAW IT.

BY  
<sup>eV</sup>ROBT. S. GARDINER.  
<sub>11</sub>

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TO MY FRIEND

ERNEST FRANCISCO FENOLLOSA,

THROUGH WHOM THE HOMES AND THE HEARTS OF THE  
JAPANESE WERE OPENED TO US, AND TO WHOM,  
DURING HIS ELEVEN YEARS' RESIDENCE IN  
JAPAN, THE PRESERVATION OF HER  
ARTS MAY, IN A GREAT MEASURE,  
BE ASCRIBED,

THIS VOLUME IS RESPECTFULLY DEDICATED.





## PREFACE.

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IN compiling this little volume for publication, its purpose should be understood as practical rather than literary. Many persons of moderate means and fond of travel desire to visit Japan, but are deterred from so doing by the lack of positive information as to the cost of making the journey and the methods by which it is made.

The modes of travel, methods of living as travellers, and habits and peculiarities of the people herein given, are reproduced from the writer's journal without any attempt at literary polish, and are based on his own experiences. The expense is such as a man and wife desiring to see Japan under the most comfortable conditions must necessarily meet, when stopping at the best hotels or inns, travelling first class upon railways and steamships, and in other ways not attempting the close economy sometimes practised by travellers.

The writer, with his wife, having devoted exactly four months to the trip, finds that—including cost of through tickets from Boston to Yokohama and return (\$435 each), sleeping-cars, dining-cars, living expenses at hotels and inns, wines and cigars, entertainment of friends, railroad, steamship, and jinrikisha expenses, wages and transportation of Japanese attendant, donations to servants, and, in short, everything but articles purchased—the entire cost is under \$2,000 gold; or, to be exact, \$1,875.05.

It should however be borne in mind that practically as much may be seen, and at less expense, by those who are content to accept more humble accommodations.

In the route followed it was sought to visit representative places on and off the beaten tracks, and to witness the various features of Japanese

scenery, temples, people, and industries, without unnecessary repetition and consequent expense and loss of time. To illustrate: the traveller in Japan may spend months in visiting temples located in hundreds of different places; but the writer chose one place (Nikko) as the representative temple city, after which temples were simply incidental to his regular route. In like manner visits to special industrial or manufacturing places were limited to those points where it was possible to see a particular article manufactured according to the best representative methods, and to be satisfied without journeying to other places to see the same thing done under perhaps little different conditions.

It is not assumed that the routes followed present a greater variety than others not mentioned; but where the question of a lady's comfort or endurance are considered, the writer believes the journey as here set forth fully covers what may be seen in Japan.

Having determined to make the journey, and practically to go over the same ground herein shown, the purchase of *Murray's Handbook of Japan*, compiled by Mr. Basil Hall Chamberlain of Tokio, is recommended for minute and historical details of places and things mentioned in these pages.

The English and Japanese vocabulary of words and phrases shown as an appendix hereto is taken from Farsari's convenient little pocketbook of *Japanese Words and Phrases*, published by Kelly & Walsh of Yokohama, and embraces such nouns, verbs, requests, questions and answers as the "foreigner" is likely to require during a limited stay in the country. A mastery of the language can only be had by study, patience, and practice, and it will be found necessary under any circumstances to secure the services of a native guide or servant who understands more or less of English. Japanese weights and measures, with the English equivalents, and passage rates of the Japanese Steamship Co., will also be found in the appendix.

In the matter of clothing the traveller may safely be guided by what his requirements in corresponding seasons would be in the latitude of New York or Boston. Winter in Japan is simultaneous with winter in the latter named localities; not as severe to be sure, but for the reasons that the

Japanese houses (hotels and inns) are not built to keep out cold, and that their means of heating are inadequate, warm clothing and wraps should be worn or carried. In summer the nights are usually cool, and light wraps are necessary.

Aside from the question of clothing requirements in Japan, every ocean traveller has experienced the necessity of heavy coats, caps, and hoods, and thick-soled boots at sea.

Each person should be provided with an inflatable rubber pillow for support to the back in jinrikishas, and for use as a pillow in tea-houses or inns.

A pair of heavy, short-legged overstockings, with chamois or sheep skin soles, but without heels, are convenient to slip on when entering temples, tea-houses, or Japanese residences; for in the two first named the foreigner is not expected to wear boots, and in most cases is prohibited from doing so, while to wear boots in a Japanese residence would be considered as great an outrage as entering an American parlor in muddy overshoes and carrying a dripping umbrella.

The best months in which to visit Japan are the last half of September, October, and November; then April, May, and June; and lastly February and March. July, August, and the first half of September are out of the question on account of extreme heat and attendant annoyances of odors and vermin.

Letters of introduction to foreigners resident in Japan, or to natives of position, are oftentimes very useful, and nearly always result in invitations to "teas," receptions, "tiffins," or dinners. Therefore the gentleman should have his dress suit and the lady her evening costume. Suits of rough, serviceable material are required for travel, particularly in jinrikishas, sampans, and chairs. Underclothing and linen may be reduced to the minimum, as facilities for laundering exist everywhere.

A letter of credit is the usual means secured for obtaining money abroad, but the writer's previous experience led him to purchase checks of the Cheque Bank of London, in denominations of five, ten, and twenty pounds, negotiable not only at any bank in the East, but at many hotels and large foreign commercial houses. Experience shows that they are fully as safe



as the letter of credit, and certainly cause less annoyance in matter of identification, or in event of requiring money on bank holidays.

Care should be observed in the use of drinking water in Japan. That supplied by the waterworks of Yokohama and Nagasaki can be safely drunk. At Nikko and Miyanoshita, pure water coming from the mountain springs is served in the hotels. But in all other places mentioned I would strongly advise the use of "Hirano," the bottled Japanese water, or Apollinaris, either of which are generally obtainable. Under no circumstances should water from wells or roadside springs be drunk, unless you are sure it has been boiled and filtered.

Japanese lager beer of good quality, either *Kirin* or *Yebesu* brands, is obtainable throughout the country, while wines, liquors (excepting American whiskey), canned goods, jellies, and every variety of English biscuits, are sold at the foreign grocery houses in Yokohama, Kobe, and Nagasaki.

The best brands of Manilla cigars are sold at very low prices, and American smoking tobaccos at high prices, in foreign stores found in the treaty ports.

A passport or other official document of identity should be secured before leaving home, and letters of introduction to the Minister to Japan, or consuls at treaty ports, from one's country will be found useful in the obtaining of passports and special permits, or the social attentions usually extended to accredited foreigners.

Personal visiting cards are expected to be presented when seeking entry to many places, and these should not be forgotten.

The general map inserted inside the back cover may be relied upon as correct, the details having been gathered by the writer from observation, as also from reliable data furnished by various writers and travellers, and finally corrected by the highest geographical authority in Japan.

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# JAPAN AS WE SAW IT.

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## THE JOURNEY WESTWARD.

THE two modes of reaching Japan from the Atlantic coast of America were duly considered from the standpoint of time, expense, and possible effects of radical and frequent changes of climate.

Crossing the Atlantic to Great Britain, and by rail through France, Switzerland, and Italy to Brindisi, thence by the steamships of the Peninsular and Oriental Line through the Suez Canal, Red Sea, and Indian Ocean to Colombo, Penang, Singapore, and Hong Kong, would bring us into Japan by the back door, consume forty-five days at least, and necessitate experiencing the winter weather of the North Atlantic, shortly followed by a fortnight upon or near the equator; besides which the cost would be more than twice as much as to cross the American continent by rail, and thence traverse the Pacific direct to Japan's front gate — Yokohama.

As four months was fixed as the limit of the vacation, and the trans-pacific route promised to land us in Japan in less than twenty days, we decided upon that method of getting there.

Montreal was reached in the evening of the day we left home; and the following night found us in a through sleeping car of the Canadian Pacific Railway, bound for Vancouver.

I will not ask my readers to follow us over the two thousand nine hundred miles of rail traversed to the Pacific, or consume their time with incidents of the journey, or descriptions of the mountain scenery through which we passed. These the artist has not tired of picturing, and over them the prose writer and poet have not ceased their rhapsodies. And well they may continue so to do, for it would seem, when we enter the Rockies on the fourth day from Montreal, as though Nature had thrown together these

mountain barriers, saying to man, "Thus far shalt thou go, and no farther"; but the restless, unconquerable skill and will of the engineer has taken up the gage, and triumphed over Nature itself.

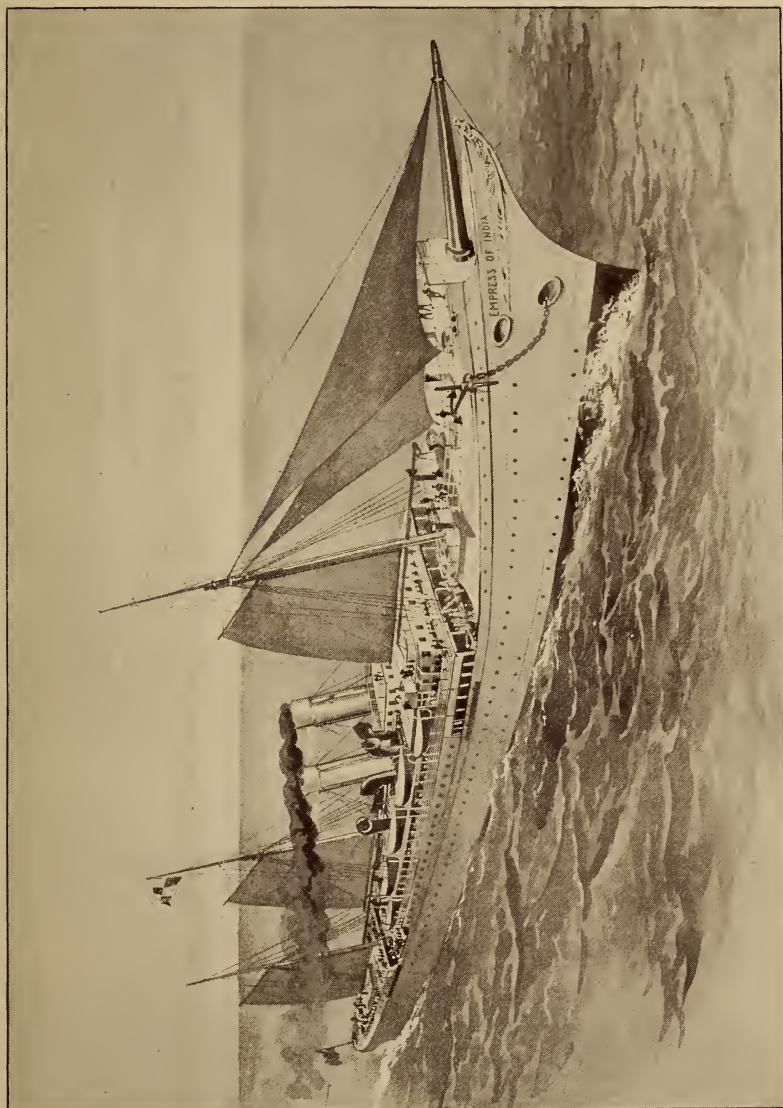
After the Rockies come the Selkirks, around which the Columbia circles, and then the Frazer River, along which the railway clings to its narrow foothold, first on one side and then the other, until in many places at dizzy heights no possibility of passing the rock-cliff face seems left; but the same will, the same persistence that conquered at the first, bores the mountains with tunnel after tunnel. Thus, during the last thirty-six hours of the journey a series of unsurpassed mountain, cañon, and river scenery is presented.

Familiarity with the passes of the Andes on the Cusco Road of Peru, and with the famous mountain climbs on the Vera Cruz road of Mexico, had led me to think that these two stood "head and shoulders" above any other possible engineering on the continent, barring of course mechanical roads; but if, after crossing the Canadian Pacific, I have not taken down the ideals I had set up, I will at least accord to each of the three, surmounted difficulties, peculiarities, and beauties not possessed by the others.

Vancouver is reached exactly on time—five days, eighteen hours, and fifteen minutes from Montreal. Three days at that excellent hotel the Vancouver House; a drive around Stanley Park and a look at the big trees; the acceptance of social courtesies from Vancouver friends; a visit to Victoria, a flourishing city of twenty-five thousand inhabitants, down the Gulf—these fill up the time agreeably until the day of sailing arrives.

The *Empress of India*, on which we had secured passage, lies alongside the wharf adjoining the Vancouver Railway Station, and it was with no little curiosity that we mounted her side ladder on "sailing day." Nearly five hundred feet long and with a beam of fifty-one feet, except for her white painted sides and long sharp prow she differs but little from the modern "Atlantic Liner." In fact, give to the Cunarder *Etruria* the bow of the *City of Paris*, paint her sides white, and enclose her upper deck gangways in steel, and she will resemble the *Empress of India* as nearly as a landsman may desire.

Familiarity with vessels of that class had led us to expect the electric lighted cabin, luxurious library, commodious and well ventilated smoking room, and the ornate dining saloon, resembling with its central glass dome, illuminated windows, and vis-a-vis family tables, the high class café of our American cities. In these respects we were not disappointed; while the extensive promenade decks, numerous porcelain baths, and more than





ordinary sized cabins conveyed an idea of liberality which gladdened the heart of the intended voyager.

The three steamships composing the line — viz., the *Empress of India*, *Empress of Japan*, and *Empress of China* — are of the English cruiser type, and may be utilized by Great Britain for war purposes should occasion require. Under the conditions imposed by the English Government, the vessels must be commanded by officers of the British Naval Reserve; therefore the voyager goes on board with an assurance that the "man on the bridge" is, by education and experience, fitted to guard the lives and property entrusted to his care. Many of the subordinate officers we found had been drawn from the Australian, Atlantic, and Mediterranean services; and that these men are capable seamen is evidenced by the fact that two of the ships are now commanded by those who had served as first officers on this line.

Before the "all ashore" signal was given we had been mentally "sizing up" those whom we imagined were to be our fellow passengers. Of the bevy of pretty girls gathered around an elderly gentleman and lady in the library we had selected two, as probably daughters who were to cross the Pacific with their parents. The large man with the jolly red face, puffing upon a cigar while recounting his sea experiences to a group of willing listeners, we fancied would do much to make the smoking room a pleasant resort; while a group of young Englishmen cast occasional glances from their position at the head of the saloon stairways at the before mentioned bevy of girls, probably looking forward to flirtation strolls around the promenade decks, or chats with the fair ones in the cosy corners of the parlor. Others were bustling from their cabins, where the "dunnage" for use upon the voyage was being stowed away, to the main deck, where friends were waiting to say "good-by."

Fathers and mothers, with tear-dimmed eyes, were giving their final injunctions to sons about to seek their fortunes in the Orient; while a group of newly-made missionaries, bound for China and Japan, hung over the rail, wondering if in the field they were about to enter a crowd of "heathens" would differ much from the hundreds of human beings assembled on the dock to see the ship move away.

The last piece of "luggage" has been lowered into the baggage room. The mails from Europe and Canada are on board. The clarion tones of the Chinese gong, brought forth by its appropriate keeper, a Chinese boy, summon those who belong on shore to go there. The passenger gangway or side ladder is hauled up by the blue jackets; the electric signal for

"engines" is given from the bridge, and amid a fluttering of handkerchiefs on board and ashore our mammoth steel home moves away on her long voyage.

From Vancouver to Victoria (eighty-two miles) the land-locked passage is one of ever changing beauty. Through the narrows, where upon the left is seen all that remains of the "Beaver," the first steam vessel to churn the Pacific; then onward through a myriad of islands in the Gulf of Georgia, more picturesquely planted than the most skillful lover of Nature could suggest, until Victoria is reached, where more passengers are taken aboard. Once more under way, in a few hours Cape Flattery is passed; and here the first swells of the Pacific are felt, and the ocean voyage commences.

At our first meal the, to us, novel feature was presented of neatly apparelled Chinese boys for waiters; and the easy, noiseless way in which they received and filled their orders was in marked contrast to the white waiter usually found on shipboard. All these "boys" (a Chinese or Japanese servant may be eighteen or eighty years old, but he is always a "boy") understand a little English, although each item on the bills of fare for breakfast, tiffin, and dinner is numbered consecutively to prevent misunderstanding, and passengers generally order by the numbers.

Breakfast and lunch are served without much formality, but at the evening dinner the ladies are smartly dressed, and black coats predominate among the gentlemen.

Every one appeared at the first dinner, for it was served shortly after leaving Vancouver; and this general assembling gave us the opportunity of finding out that many of those we had mentally numbered as passengers before starting were not of our number now. Our jolly appearing friend had evidently gone ashore; nor were the good looking young ladies to be found, much to the disappointment of the gentlemen who had looked forward to the pleasure of their society.

The following morning found us on the broad ocean, with the ship gently heaving to the long swell that lifted her metal sides. Apparently no one as yet had succumbed to the demands of Neptune, for the breakfast table was well attended, and in this respect we were surprised during the entire voyage, thanks to the comparative smoothness of the sea, although it was at a season when some bad weather was expected.

By this it must not be understood that the Pacific was continuously smooth, for there came a day when a strong southwest wind raised a heavy swell, causing empty chairs at the tables and the non-appearance of a few of both sexes on the promenade; but a blow on the Pacific generally reaches

its height in twenty-four hours, when a change of wind occurs, flattening down the sea.

Then the sufferers from *mal de m r* make their appearance, and it is interesting, if not impressive, to hear the variety of reasons assigned for their recent absence. The ladies do not, as a rule, dodge the truth; but there seems to be on the part of the sterner sex an inherent propensity to deceive, by assigning "a slight headache," "more comfortable in bed," "a little billious," and similar evasions, which the uncertain dulness of eye and "washed out" color of countenance fail to endorse.

During the night of Tuesday, the sixth day out, we passed the one hundred and eightieth degree of longitude, just half way around the world from Greenwich. When we breakfasted next morning, we found the captain had thrown Wednesday overboard, for the bill of fare said it was Thursday, and Thursday it remained.

Games of cricket, shovelboard, quoits, athletic sports, cards, dominoes, pools on the ship's run, and "four o'clock teas" help fill up each day. Jack's evening performances upon the forecastle deck, during the prevalence of good weather, attract larger and more enthusiastic audiences than the skilled pianist or solo vocalist of the parlor. The old-time sea songs, or melodies descriptive of his sweethearts and shore adventures, rendered to the accompanying strains of the fiddle and concertina, are without artistic intention, but with the jingle and rhythm that excite the enthusiasm of the passenger audience looking down upon the performance from the promenade deck rail; and when Jack quaintly remarks that "all blessings come from above," a shower of silver substantiates his statement, and ensures a future evening's amusement. At the evening parlor and smoking-room concerts, readings, and card parties, acquaintances are made and friendships formed that oftentimes last until life's voyage is over.

## YOKOHAMA.



EARLY in the morning of the twelfth day Cape Su-zaki (*Soo-zah-key*), at the southeastern entrance to the Gulf of Tokio (*Toh-kyoh*), is sighted directly ahead. Rounding this point, we steam for forty miles with land on either side. Here a quaint little fishing village nestles at the base of a hill, or a shrine or temple comes in view, while away off on the left Fuji-yama, the sacred mountain, with its silver top, is plainly seen, lifting its head above all other mountains. Passing through fleets of fishing boats (*sampans*) and Japanese junks, at half-past eight we round the lightship in Yokohama (*Yo-ko-hah-mah*) Bay, and at nine o'clock are fast to the Company's buoy, half a mile from the shore.



For the first time the stranger realizes that he is in a different world from his own. Hundreds of boatmen, dressed in their long gowns if it be winter, but only in a breach-clout if it be summer, shout and yell at each other as they struggle to bring their sampans into favorable positions at the ship's side. Steam-launches from the several hotels are soon alongside, and their runners clamber up the side ladders to secure patrons for their respective hostleries.

Putting our luggage and keys in charge of the runner of our hotel, we are soon headed for the Custom House landing, where we find the examination of our effects to be a mere formality.

On the town side of the entrance we see, instead of the noisy hackmen of America, groups of coolies, or jinrikisha men, standing near their vehicles, anxious for the opportunity to earn five or ten cents by transporting us to our hotel.



*Jinrikisha.*

The feeling when stepping into one of these enlarged baby carriages for the first time is a peculiar one; primarily, the idea that you are a mark for the eyes of those whom you may meet, coupled with a fear of falling backward or of the coolies stumbling and sending you head foremost to the ground. The first experience removes all bashfulness; and while jinrikishas do sometimes go backward, and coolies fall, the occasions are very rare. The charge for a short distance is nominally five sen per person, but you soon learn that ten sen is expected from the stranger, and that amount is usually given.

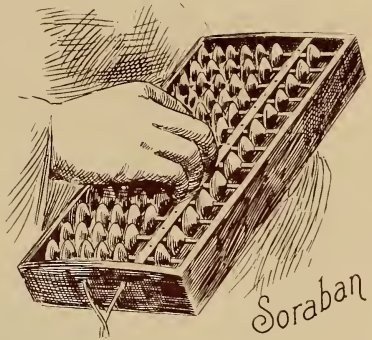
The Grand Hotel and Club Hotel are on the Bund, facing the Bay, while the Oriental is nearly back of the Grand Hotel, all of them being within five minutes' walk of the landing wharf. The



Grand Hotel is the largest and most fashionable establishment, with rates from \$4.00 per day upward. The Club Hotel is perhaps a more quiet home, with equally good rooms, at the rate of \$3.00 to \$3.50 per day. The rates at the Oriental are about the same as at the Club Hotel. It receives considerable patronage from French and German travellers, and is well spoken of. At either of the three every reasonable comfort is obtained.



Having settled our location, the next thing is to obtain Japanese money. All of the money institutions are near by, so we visit the Hong-Kong and Shanghai Bank. Handing a London check to the European cashier, together with a document of identification, we await the result. He figures the value of our pounds in Mexican silver, charges the current rate of exchange, and makes a slip showing the total. This is passed to a Chinese "Shroff," who verifies the calculation upon a soraban (undoubtedly the original adding machine), sending back and forth in the most bewildering way the buttons or balls with his long aristocratic looking fingers until a conclusion is reached. He initials the slip, another Chinaman takes it and, counting out the money, hands to us (this was in January, 1892) \$6.69 in paper for each pound, which cost \$4.86 $\frac{1}{4}$  at home.



BANK SHROFF.

Upon inquiry we learn that Chinamen handle all funds in these banks, not, as has been erroneously stated, because the European or Japanese cannot be trusted, but because at the home China office of the banks in Hong-Kong head shroffs, able to furnish heavy bonds, are engaged, these shroffs in turn hiring their assistants, who are bonded to the one employing them.

While upon this subject, it is well to take up the question of Japanese money. The circulating currency is on the decimal system, and consists of the yen (or dollar), the sen (or cent), and the rin (or tenth of a cent). Yen are issued in paper of the denominations of ones, fives, and tens. The fractional parts of the yen are in paper or silver, being the silver fifty sen and paper fifty sen; and in like manner the silver and paper twenty sen, silver ten sen and silver five sen. Then there are the nickel five sen pieces, the one and two sen copper coins, and the peculiar looking copper rin pieces with square holes in the centre.

The value of the Japanese yen, in comparison with American or Canadian money, is based on the fluctuating universal value of the Mexican silver

dollar. If the latter is selling for seventy-five cents, then we receive for our dollar \$1.33 in Japanese money; and as all items of expense or cost of purchases are payable in that, we need not say that hereafter Japanese money only is referred to in this work.

Yokohama has a population of one hundred and twenty-four thousand, of which only fifteen hundred are foreigners. The hotels and foreign business houses are all located within "The Settlement," the territory set apart in which foreigners may locate and transact business. All numbers within the Settlement run consecutively instead of by streets, No. 1 being the first house or lot on the Bund, near the landing wharf, and so on in consecutive order until the highest numbered lot (277) within the Settlement is reached. In like manner "The Bluffs," where foreign residents reside, is numbered by lots; but it does not follow that number 33 is anywhere near number 34, for we find number 102 next door to 250.

Here there are beautiful homes, many of them having gardens containing the rarest flowers; and should the visitor not be favored with introductions to residents of that section, it will be

found worth while to obtain permission to visit some of the gardens.

Under existing treaties Japan has five treaty ports, viz., Yokohama, Kobe (*Ko-bay*), Hokodate (*Hah-ko-dah-tay*), Niigata (*Nee-ee-gah-tah*), and Nagasaki (*Nah-gah-sah-kee*), in either of which foreigners may reside, and within a radius of about twenty-five miles of these ports they may make temporary visits without a Japanese passport. For example: Tokio being but eighteen miles from Yokohama, and Osaka (*Oh-sah-kah*) but eighteen miles from Kobe, may both be visited (temporarily) without passport from Yokohama or Kobe respectively. But to travel in Japan, an application for passport, stating explicitly the places desired to visit, should be made through one's diplomatic representative at the treaty port. As this application must go to Tokio, and it usually requires two or three days to obtain the passport, the application should be made as soon as possible after landing.

As a matter of convenience, the Government has arranged a series of



"fixed routes," several of which may be combined in one application; and if the route be not deemed unreasonable, the authorities at Tokio will usually issue the passport, limited to three months' use—not, however, as a matter of right, but simply as a courtesy.

第三五八號 6235

外國人旅行免狀

國籍

亞美利加合衆國

姓名

ロバート・ウィリアム・ガードナー  
W. B. Wm. Robert S. Gardiner

身分

寄留地名

中野

旅行趣意

健康保養

旅行先及路筋

東京より近所へ行く。



此の免狀は、右の氏名に記された人物が、日本に滞在する目的を以て、健康を養ふため、東京より近所へ行くことを旨として、旅行するに當り、必要とするものである。此の免狀は、旅行期間中に有効であり、旅行先及び路筋は、東京より近所へ行くことである。此の免狀は、旅行期間中に有効であり、旅行先及び路筋は、東京より近所へ行くことである。

旅行期限

明治三十二年二月九日

右

免狀は、保証を以て、以前書掲載の場所へ

旅行致し度旨申立差許候條道筋無故障相通

可申事

明治三十二年二月九日

外務省



Consuls at the treaty ports may, by applying to the local "Kencho," obtain passports, good for thirty days, to neighboring places; for instance, at Yokohama to Enoshima (*Ay-nosh-e-mah*), Kamakura (*Kah-mak-koo-rah*), Miyanoshita (*Me-an-osh-e-tah*), Atami (*Ah-tam-e*), etc., and these are obtainable within an hour or so.

Ascertaining these facts, we secured, through the Consul-General of the United States at Yokohama, the thirty-day permit to visit the near by places above named, deferring our application for the more extended passport until such time as we would reach Tokio and present at our legation the official and personal introductions we had brought.

It is well to understand the importance of the passport, for the railway ticket agent will not sell the foreigner a ticket to an interior point, nor will the hotel or inn keeper receive him as a guest, until the passport is produced; and it is not an infrequent occurrence to have a police officer, casually meeting a foreigner, demand his "menjo" (*men-joh*) or passport; and, under the conditions of its issue, it must be shown.

The foreigner is required by the first regulation of the passport to obey all local laws, which prohibit the following:—

1. Travelling at night (in carriage or jinrikisha) without a light.
2. Attending a fire on horseback.
3. Disregarding notices of "No thoroughfare."
4. Rapid driving on narrow roads.
5. Neglecting to pay ferry and bridge tolls.
6. Injuring notice boards, house signs, and mile posts.
7. Scribbling on temples, shrines, or walls.
8. Injuring crops, shrubs, trees, or plants on roads or in gardens.
9. Trespassing on fields, enclosures, or game preserves.
10. Lighting fires in woods or on hills or moors.

Railway fares in Japan are on the general basis of three sen per mile for first class, two sen second class, and one sen third class. The first-class coaches are from eighteen to twenty-four feet long, divided into three or four compartments, with seats upholstered in leather. These coaches, as a rule, contain toilet conveniences; and during the winter season galvanized iron foot-warmers, filled with hot water, are placed under the rugs in each compartment, freshly filled cylinders being substituted from time to time. The second-class cars are longer than the first, with doors entering from the sides, but are not as well upholstered or as comfortable as the first class. Ordinary passenger trains of, say, six cars, with mail and "luggage" van, would have one first-class, two second-class, and three third-class coaches.



The second and third-class cars are invariably filled, while the first-class coach may be partially filled or entirely empty.

The American brass baggage check system is in general use upon the railways; and while there is an understanding that an excess weight of baggage, that is, exceeding one hundred and fifty pounds, shall be paid for, we found a general disposition to check the foreigner's trunks without demanding additional payment. Before leaving this subject, it is a pleasure to say that all classes of railway employees — ticket agents, baggage men, porters, and train men — seem to recognize in Japan that they are servants of the public, and are invariably polite and affable, in marked contrast to a species of "bumtiousness" too often seen among similar employees in America.

The postal service of Japan, based on the American system, is perhaps as nearly perfect as possible. In cities, towns, villages, and along roadsides of the interior, the black iron "post" box, mounted on a wooden pillar, is seen at frequent intervals, and the collection and delivery of mail matter seems to be done with care and regularity. Letters and newspapers directed to us at various points of our journey were constantly being forwarded from place to place until they overtook us, and we have yet to learn that any item ultimately failed to reach us. Interior postage on letters is two sen per half ounce, while letter postage to any country in the Universal Postal Union, of which Japan is a member, is five sen, and postal cards one sen.

The telegraph office is found in the most remote districts, and messages of ten Japanese characters, together with the address and signature, are sent to any part of Japan for fifteen sen. Telegrams in English, or any foreign language, cost five sen per word; and after we had wasted time and patience in getting messages we desired to send translated into Japanese, to get advantage of the lower rate, we found we had been also wasting money, for in most cases it required three or four Japanese syllabic characters to convey the meaning of one English word.

The police system of Japan commends itself to the visiting foreigner, because the men composing the force are evidently of a better class than those who usually take such service. Neatly uniformed, they are seen wherever one may go, and in answer to request for information the visitor may always be sure of a respectful reply.

In interior places the post office, telegraph office, and police station are usually together in one building, which may be recognized by the Imperial emblem — a red ball on a white ground — flying from the roof or at the end of a bamboo pole.

Licensed guides, members of an association called "Kaiyusha" (*Ki-oo-h-sha*), may be secured at the Grand or Club Hotels, the charge for their services being one yen per day in addition to their travelling expenses, and an allowance of another yen per day for lodging and food. All these guides are said to be men of good character, and are extremely polite and attentive to those who employ them.

When, however, the visitor has sufficient confidence in his own judgment to decide *where* he wants to go and *what* he wants to see (particularly if he proposes seeing something of the country off from the beaten tracks), he will do well to engage a young man as valet or servant who, in addition to his ability to speak more or less of English, knows how to cook such plain articles of food as the foreign taste and stomach demand. Such a man packs, unpacks, and cares for the baggage, purchases railway tickets, secures places in cars, bargains for jinrikishas and coolies, makes arrangements at interior inns, pays the bills, and, when necessary, sees that chickens, eggs, coffee, tea, milk, beer, etc., are ready for use. Such a one we secured by simply mentioning our desires to our room boy at the hotel. The wages asked were fifty yen per month (he lodging and feeding himself) and his travelling expenses, which were identical with our own, excepting that when travelling by rail or



SHIMID.

steamship he used second-class accommodations. From first to last he proved himself worthy of the letters of recommendation he presented, and a more thoroughly honest fellow than Shimid could not be found anywhere.

A number of days can be profitably spent in Yokohama in visiting places of interest, such as Kanagawa (*Kah-naw-gah-wah*), three miles by jinrikisha (fare forty sen), and a climb up the hill back of that town, from whence a very fine view of Yokohama and the bay is had.

Tomioka (*Toe-me-o-kah*), about seven miles down the bay by jinrikisha with two coolies (fare 1.20), is chiefly interesting on account of the picturesque-ness of a portion of the road. It may also be reached by boat, but the road is preferable.

Kanazawa (*Kah-nah-zah-wah*), some four or five miles farther than Tomioka, possesses but little of interest beyond a few tombs and a poor temple, unless it be in April or May when the peonies and camellias are at their best.



A very interesting ride, occupying about two and one-half or three hours, is that over the Bluffs, past the race course, down the hill along Mississippi Bay, and returning to Yokohama through the rice fields, and into the city over a portion of the Bluffs, two coolies being necessary (fare 1.40).

Temples there are in and around Yokohama; but an inspection of the best, say the temple of Fudomyoo (*Foo-doh-myoh-oh*), conveniently included in the last jinrikisha ride, will convince the visitor that he can save time and fatigue by waiting for temples until Nikko is reached.



In the Japanese section of Yokohama, the streets Honcho-dori (*Hon-choh-doh-ree*), Benten-dori (*Ben-ten-doh-ree*), with others intersecting or running parallel, are of interest on account of the quaint native shops where are sold curios, porcelains, lacquers, silks, ivory carvings, and in fact every variety of manufactures designed to appease the usually abnormal purchasing appetite of the new-comer. Many beautiful and valuable things may be found here (particularly in lacquers, silks, and crapes), if one is competent to judge of what he is buying; but it is well to remember that there are many other cities in Japan, and observation and experience result in the conclusion that a great deal of trash is sold at high prices to the new-comer which, a month hence, he would not carry away.

The ordinary Japanese shop is a low two-story, or rather story and a half, building, with long overhanging eaves, mounted on wooden posts and raised eighteen to twenty-four inches above the ground.

The ground floor consists of the little front shop, with the family living room behind, separated from the shop by a light framework partition, the lower half of which is thin boards set tight together, and sometimes finished in panels, while the upper half is made like window-sashes, with pane spaces about six inches wide by ten long. These spaces are covered with strong white rice-paper instead of glass, sufficiently opaque to prevent seeing through, and yet so thin as to admit light. The kitchen fire is usually in a small attached extension.



*Curio Shop*

If there is a street "front" to the shop, it is formed of sliding frames, with paper "windows" covering the upper portion, like the interior partition; but these are only used in cold weather. At all other times the shop, without windows or doors, is open to the street, so that pedestrians may stand upon the thoroughfare and see its contents. The attendants sit upon the floor, or rather upon the straw mats which cover the floor, and do not rise until they are satisfied that there is a chance for business. Then the expected customer is asked to step up on the shop floor, while a woman or boy appears from the living-room with the tea outfit. While sipping the preparation the bargaining can be done at leisure.

In many of these shops the price of each article is "fixed," and while the native salesman will not accept a less figure in detail, the grouping together of a number of articles may result in a discount, or the "throwing in" of some inexpensive article as a "present."

In the large cities, however, native shops are seen with more imposing fronts, and with up-stairs show-rooms in which are kept the more costly goods. If it be a curio shop the new-comer is amazed at the countless number of wooden boxes, tied with tape, which are brought forth, the contents being wrapped in silk or soft cloths. The degree of care observed in unwrapping an article may safely be regarded as an indication of its expense, followed by the assurance that it is "ichi-ban" (number one, or first class).

If an article is asked for that the salesman has, he says "Arimasu" (*Ah-ree-mah-ss*) (I have), and produces it; but should he happen not to have it, he puts his hands on his knees, bows his head, looks dejected, and says "Arimasen" (*Ah-ree-mah-sen*) (I have not), at the same time confirming his regret by drawing in the breath between his teeth and emitting a hissing sound.

Japanese lacquer-ware of the best quality stands unrivalled for color, durability, and finish; but to the unappreciative or inexperienced, a fine lacquered tray, plaque, box, panel, or cup is simply the article painted red, black, or green, or gilded with gold, and highly varnished and polished. To such, admiration for fine lacquered work as one of the highest types of skilful and artistic manipulation is but evidence of Japanese enthusiasm; but any person of intelligence gaining admission to a workshop where the fine work is executed, seeing something of the fourteen or fifteen distinct operations through which it goes, and who will realize that age, climate, or even submersion in water does not change its color, and finally will learn that in no other country on the face of the earth can its counterpart be produced, then an appreciation of its artistic worth must be created, which will grow rapidly as fine specimens are encountered.

Appreciation of the patronage of English-speaking travellers is shown in the queer attempts of Japanese shopkeepers to call attention to their business by means of signs and cards, the subject matter being doubtless culled from English-Japanese phrase books. A jeweller in Yokohama thus announces his facilities: "Our shop is the best and obliging worker that have everybody known. . . . Work own name or monograms or any design



according to orders. We can works how much difficult Job with lowest Price insure. Please try, once try."

An artistic sign over a shop door reads: "Embroidery stuffs and worke at hanger or screen for purpose to any design, and make Wall Paper."

A curio dealer's card reads: "Maker of curiosity shop."

To be more closely in touch with English-speaking patrons, business names are often substituted for their own; therefore we find that "George Washington" keeps a lacquer-ware shop, while "Whisky Boy" is a jeweller, and "Rising Sun" is a "tala" (tailor).

In the "Settlement," or foreign section, near the hotels, are a number of European shops, where the first lessons may be taken as to quality, for as a rule one will find in these the best goods, and a willingness to have you inspect their stocks, even if no purchases are made.

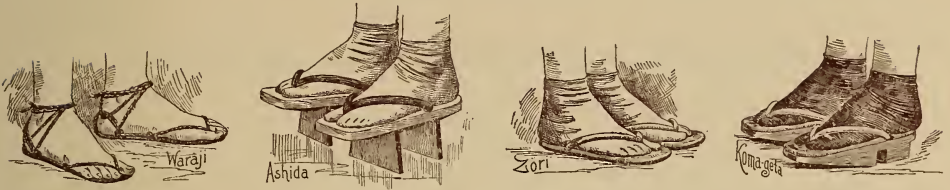
Yokohama is unquestionably the best place to purchase the artistic colored photographs of scenery and characters, and at Farsari's, near the Grand Hotel, Kembei, in Honcho-dori, or Tamamura's, in Benten-dori, the most extensive stocks are kept.

The scientifically inclined will enjoy a visit to the Imperial Laboratory on Honcho-dori, where all drugs, medicines, etc., imported into the country are first submitted for analysis before being exposed for sale.

The frequency of earthquake shocks is a feature of Japan to which the traveller soon becomes accustomed, if not resigned. Our initiation occurred on the evening of the second day in Yokohama. A trembling of the hotel building, a sensation of swaying of the room in which we were seated, undoubtedly magnified by our inexperience, together with rapid oscillation of the long gas pendant above our heads, gave us a fair idea of what the *Japan Mail* the following morning termed "a severe shock." It is safe to say that greater or lesser shocks during each subsequent week's stay in the country did not lessen our appreciation of what had occurred in the past, and was liable to be repeated in the future.

A night jinrikisha ride through some of the Japanese business streets, such as Minato-cho (*Me-nah-toe-cho*) in which the Minatozo, or first theatre, is located, the Yoshida-machi (*Yo-she-dah-mah-chee*), Hagoromo-cho (*Hah-goh-roh-moh-cho*), Isezaki-cho (*Ee-say-zah-kee*), and Nigi-oi-cho (*Nee-gee-oh-ee*), presents a picture of native life and character never to be forgotten. The myriads of illuminated paper lanterns hanging from the shop fronts, the banners with their peculiar inscriptions and paintings floating from the bamboo poles attached to the roofs, the discordant twang-twang of the samisen (*sah-mee-sen*) or Japanese banjo issuing from the open front theatres and

shops, and the hucksters' stands, so numerous as to be almost worthy of being called bazaars, together with the mass of orientally arrayed human



beings swarming through the streets, producing with their wooden-soled ashida (*ah-shee-dah*), or miniature stilt, Komageta (*Koh-mah-gay-tah*), a clatter that cannot be compared to anything else in the world.



## ENOSHIMA, KAMAKURA, AND YOKOSUKA.

ENOSHIMA, Kamakura, and Yokosuka (*Yoh-koh-ss-kah*) may easily be visited in two days, and should under no circumstances be omitted.

Leaving Yokohama from the Imperial Government Railway station (fifteen minutes by jinrikisha from the hotel) by train at 6.50 A.M., Fujisawa (*Foo-je-sah-wah*), twenty-two miles (fare sixty-six sen), is reached at 7.35, where jinrikishas will be found near the station. Thence by a very interesting and for the most part a shaded road, several villages are traversed, until at about three miles distance the hamlet of Katase (*Kah-tah-say*) is reached. Here we alight and walk across a half mile sand beach, — said to have risen from the sea by the action of an earthquake in 1216, — cross

an arm of the sea on a bridge, the frame of which is made of bamboo, and enter the one street of the village of Enoshima.

Curios, seashells, beads, rope-sponges, corals, sweetmeats, etc., are exposed for sale in the shops,

but passing these and the two tea-houses of the town, we ascend the hill of Enoshima by the stone steps running to the left. Two temples on the summit are interesting from the outside, but the particular attractions are the large cave on the far side of the island, said to be three hundred and seventy feet deep, and the magnificent ocean view had from the little tea-house on the extreme overhanging point. Thence back, winding down the hill by the path and steps ending opposite where the ascent was begun.

Just before reaching this point, however, a native schoolhouse on the left of the path attracts our attention. Stepping carefully over the dozens of little wooden ashida the scholars have left outside the door, we enter the school-room, and receive a pleasant salutation from the master. Rapping on his desk, he speaks a few words to the children, who rise from their seats, and bowing their heads say, in unison, "Ohayo" (*Oh-hah-yoh*) (Good morning).





Retracing our way through the village and across the bridge and sand beach, we resume the jinrikishas, pass through Katase and Hase (*Hah-say*), following the road running along the sea nearly all the way (five miles) down to Kamakura.

A short distance along the principal street, a sharp turn to the left up a narrow lane, and we alight at the foot of a series of stone steps, alongside which, as we ascend, are seen several carved figures representing deities, big and little.

From the front of the temple of Kwannon half way up the hill a white clad priest emerges, who leads the way to a wooden building in the rear. Unlocking the door, he guides us into a dark barn-like apartment where, by the aid of the candles which he lights and slowly draws upward, we see the golden figure of Kwannon, the Goddess of Mercy. It is thirty feet high, and the priest informs us is "kin" (gold). This, however, is only partially true, for it is a wood carving gilded with gold.

Another five minutes' ride brings us to the entrance of an avenue of trees, through which we see the colossal bronze figure of the Dai-Butsu (*Di-boo-tss*), said to have been completed in 1252. Chamberlain, speaking of this wonderful figure, says, "No other gives such an impression of majesty, or so truly symbolizes the central idea of Buddhism, the intellectual calm which comes of perfected knowledge and the subjugation of all passion." Its height is forty-nine feet seven inches, circumference ninety-seven feet, length of face eight feet five inches, width of mouth three feet two inches, and there are said to be eight hundred and thirty curls upon the head, each of which is nine inches long. An interior ascent may be made into the head, and before leaving the visitor will have an opportunity of purchasing from the priest a photograph of the Dai-Butsu, and subscribing toward the fund for the preservation of this work of art.



*Descent on  
Enoshima.*

The Temple of Hachiman, about a mile from the Dai-Butsu, is chiefly interesting on account of its position on a high hill, and the fine avenue of trees forming its approach from the seashore; the three stone torii (*toh-ree*) leading to the temple, and the immense tree (twenty feet in circumference) which we are told is twelve hundred years old.

Satisfied with the day's sight-seeing we ride down to the Kaihin-in (*Ki-yin-in*) Hotel, prettily situated in a grove of pine trees on the seashore, where dinner is served and where we stay that night. The hotel is semi-foreign; that is, it has rooms comfortably furnished in European style, with

stoves in the rooms for winter use, as well as Japanese rooms in which the only "furniture" is the matting on the floor and a Kakemono (*Kah-kay-moh-noh*) or scroll picture on the wall.

The principals and servants are here, as everywhere in Japan, extremely polite, and the food is palatably cooked and well served. Good coffee, however, the Japanese cannot comprehend, for they are tea-drinkers. Therefore we found it advisable to provide ourselves with the small cans of "ready prepared coffee," a spoonful of which to a cup of boiling water gives the coffee lover his favorite beverage.

Having dismissed and paid our jinrikisha coolies on arrival at the hotel (fifty-five sen each, from Fujisawa to Kamakura), on the following morning we take jinrikishas to the railway station of Kamakura (one mile, ten sen), and at 9.51 board the train for a thirty minutes' run to Yokosuka. Here the Imperial Government has a dock-yard for the repairs of vessels, entrance to which is obtained by the presentation of cards.

The grave of Will Adams, a native of Great Britain, who, while serving as pilot on a Dutch vessel, was taken prisoner by the Japanese in 1600, is the chief object of interest in Yokosuka, and is reached after a good thirty minutes' walk up a hill from the station. History tells us that Adams left a wife and several children in England, to whom, history also says, he made futile efforts to return. Whether the Japanese wife he took to assuage his grief caused him to relinquish his efforts we are not informed, but it would seem so from the fact that he lived with her until his death in 1620.

A meal in foreign style is served at the Kaiyo-ken (*Ki-yoh-ken*) restaurant while the visitor awaits the departure of the steamer which is to take him



from the beautiful land-locked bay on which Yokosuka is situated back to Yokohama, about twenty-five miles; or, if preferred, the railway train may be used to Yokohama (changing cars at Ofuna Junction), occupying about an hour and three-quarters for the run.

The following morning we take an early walk to the Yokohama market to see a fine exhibit of the endless variety of fishes found in the surrounding waters. Game in abundance and vegetables (some of abnormal growth) are sold here at prices which make the housekeeper from America stare with envy.

A jinrikisha ride of two miles to the cremation ground and cemetery on Negishi (*Nay-gee-shee*) hill is well worth the time consumed. Here a *first-class* cremation is performed for seven yen, which means that for the first-class rate the establishment is decorated with lanterns, flags, etc. Visitors are shown every interesting feature by the attendants, who anticipate receiving a fee of about twenty sen. Two men to a jinrikisha are necessary for the ride, and their fare is fifty sen each.

The Theatre Minatoza (*Meena-tozah*) may be looked into any time between ten in the morning and nine in the evening, at a cost of fifty sen, a performance being in progress continuously. While the acting will not particularly interest the visitor, the strange manner of presenting the drama, the peculiar customs adopted by the audience, and the revolving stage, make it desirable to visit at least once.

## DISTRICT OF HAKONE.

YOKOHAMA to Miyanoshita is an exceedingly pleasant trip, and is made inside of five hours. By taking the train at eight o'clock in the morning, Kodzu (thirty-one miles, fare ninety-three sen) is reached at about half-past ten. From Kodzu station, if the atmosphere be clear, the upper half of Fuji is distinctly seen.

The tram car starting from Kodzu first traverses the length of the town; then through a fine avenue of pines shortly enters the main street of Odawara (*O-dah-wah-rah*), three miles in length; thence through the Hayakawa (*Hah-yah-kah-wah*) valley follows the course of the river of the

same name to Yumoto (eight miles, fare fifty sen). Beer, cakes, etc., may be obtained at several tea-houses in Yumoto; for although there is quite an extensive inn at the farther end of the bridge, the proprietor does not care for foreign custom.

At Yumoto, jinrikishas are taken for Miyanoshita (two men necessary; fare in good weather twenty-five sen, double fare if stormy).

Crossing the bridge and turning to the right, the road is a continuous ascent for nearly five miles.

From the picturesque village of Tonasawa (*Toh-nah-zah-wah*), less than half a mile from Yumoto, is seen a white Russian chapel across the gorge on the side of the opposite hill. From here on the road presents a variety of mountain and valley scenery seldom surpassed. Winding along the side of the mountain, twisting like a snake around corners, every turn brings into view a different picture. The roar of the river at the bottom of the gorge on the right is never absent, while on the left numerous waterfalls attract the eye.



Half way up from Yumoto a few buildings, forming the hamlet of Ohiradai (*O-her-ah-die*), are passed on the right of the road; but so entrancing are the views that it is almost with a feeling of regret that one sees Miyanoshita, nestled on a hillside between the mountain ranges, coming within sight, fourteen hundred feet above sea level and in the district of Hakone (*Hah-koh-nay*).

This is one of the favorite summer resorts for foreign residents of Japan and for the aristocratic Japanese; therefore the two hotels, the "Fujiya" (*Foo-gee-yah*) and "Naraya" (*Nah-rah-yah*), situated quite near each other, have separate buildings for their foreign and Japanese patrons. Both hotels are well kept. The "Fujiya" (charging three to three and one-half yen per day), however, receives the largest foreign patronage by reason of its superior furnishings, cuisine, and service, the latter being performed, even to carrying baggage, building fires, and blacking boots, by a number of daintily robed and very pretty Japanese girls.



Visitors upon entering their rooms find a kimono (*key-mono*), or bath wrap, lying folded at the foot of the bed, so that they may disrobe in the room, and adorned in kimono and sandals follow the servant to the baths on the first floor of the hotel. As this was our first experience in the hot bath, the temperature of one hundred degrees was at first regarded as unbearable, aside from the probability of an after cold; but by lowering the heat ten degrees until accustomed to that, and gradually allowing it to increase, we found no inconvenience, and learned that while there is danger of taking cold after a *warm* bath, none need be apprehended when the water is *hot*.

Mosaic wood-work, and bamboo made into toys or articles for use, are the chief products of this region, and are found in nearly every shop in the villages. A half mile walk to Kiga (*Key-gah*), with its tea-house, fish-pond, and quaint garden; a thirty minutes' climb to the lookout on top of the hill to the right of the Fujiya, from whence a magnificent view is had; a quarter

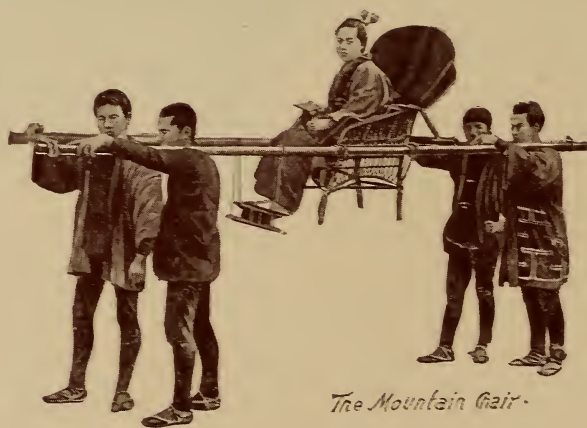


mile walk to Dogashima (*Doh-gah-shee-mah*), down in the ravine in view of the hotel, well repay the slight exertion required.

Ojigoku (*Oh-gee-goh-koo*), elevation thirty-five hundred feet, known as the "big hell," or place of boiling mud, is a pleasant walk of about five miles; or if disinclined for ten miles' pedestrianism, a mountain chair carried on the shoulders of four coolies may be utilized.

A favorite day's excursion is to Hakone, six miles in chairs, \$1.40 each. This mode of conveyance lacks the comfort of the jinrikisha, yet is not disagreeable so long as the coolies walk; but when they strike a "dog-trot," the passenger having due respect for his spinal column prefers to get down and walk. The path is an ascent, but quite shaded for the first mile and a half, to Ashinoyu (*Ah-shee-noh-yu*), where there is a semi-foreign inn, with sulphur baths. From here

onward, passing the stone monuments dedicated to the Soga brothers, and a little farther the image of Jizo (*Jee-zoh*) carved



in relief on the rock forming the mountain side, but few trees are seen. Presently the village of Moto-Hakone and Hakone Lake, at the foot of the



hills, come within view; while on the farther side of the lake is one of the Mikado's palaces in the midst of well laid out grounds.

The lunch we brought with us is eaten at a clean little inn called Tsuta-ya (*Tsoo-tah-yah*), situated on the edge of the lake, from which, looking across the water and beyond its surrounding hills, we have a fine view of snow-capped Fuji. The village of Hakone is about a mile farther down the road, but it is hardly worth visiting.

Pedestrians vary the return trip to Miyanoshita by taking a boat on the lake to the village of Shin-yu (*Shin-yoo*), and thence over the hills by Ojigoku, down to the hotel.

Miyanoshita, with its excellent hotels, numberless walks, mountain climbs, beautiful scenery, and delightful atmosphere, may well consume a week's time, but as we have engaged accommodations at Atami (twenty-nine

miles by jinrikisha, two men, two yen) we leave the Fujiya with regret, accompanied by the "sayonaras" (*sah-yoh-nah-rah's*), "good-byes," of the pretty little hotel girls assembled on the stone steps at the entrance.

The return ride down the mountain road is if possible more charming than its ascent, and all too quickly ended.

Thence through Yumoto to Odawara (five miles) upon the highway following the base of

the line of hills on our left, with the river and tram-car track over which we had come on our right. The road, in stretches, was quite rough for want of care, showing how quickly the modern modes of transit lead the natives to abandon the jinrikisha, and at the same time to lose interest in their otherwise excellent roads.



When half way through the town of Odawara we halted at a little inn at the corner of the street leading to the Atami road while the coolies, who had brought us from Miyanoshita, bargained with Odawara coolies to relieve them of the contract made with us for the balance of the journey. The result was not to our advantage, for the men who here took up the task were inferior in intelligence, physique, and personal appearance to those they relieved.

The wind was blowing a full gale, and it seemed when we crossed the bridge over the Hayakawa as though the jinrikishas must certainly be overturned; but in a few minutes — as we ascended the side of a cliff, amid the deafening roar of the surging sea rolling in against the rocks beneath us, throwing its spray to a height of fifty or sixty feet, and over and across the road upon which we travelled — we were content to suffer the discomfort of the gale that we might enjoy so grand a sight.

We followed the seashore virtually all the way for twenty miles over a very good and wonderfully picturesque road, passing through the villages of Hayakawa, Nebukawa (*Nay-boo-kah-wah*), Enoura (*Ay-noh-oo-rah*), where we lunch, Yoshihama (*Yoh-shee-hah-mah*), and Izusan (*Ee-dzoo-san*), down the hill, amid the whoops of the coolies, to the Higuchi (*He-goo-chee*) Hotel in Atami.

## ATAMI IN IDZU.

THE town is prettily situated upon the bay shore, with a high range of hills in the rear protecting it from the cold winds of winter; and in the latter regard it is the most comfortable winter resort in Japan.

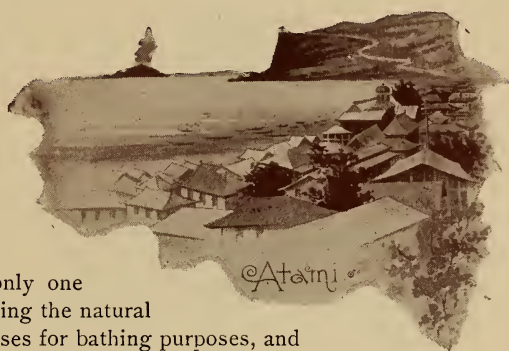
A geyser which is in operation every four hours, sending its steam to a height of twenty feet, is one of the principal attractions. A sanitarium, or inhalation house, is within the geyser yard enclosure, and here patients resort and spend hours subjecting their persons to the fumes of the salt and soda impregnated water.

Some thirty-five inns (the Higuchi, however, being the only one with foreign accommodations) bring the natural hot water by pipes into their houses for bathing purposes, and are largely patronized by persons afflicted with rheumatism and kindred

diseases. The Higuchi charges three yen per day, including baths, and is a very comfortable house.

Articles made of camphor-wood, a curious paper called "goose skin," and cloth known as Kimoro (*Kee-moh-roh*), made from paper and printed or stamped in a variety of patterns, are the purchasable novelties.

Interesting trips of a few hours' duration may be made in sampans to many places along the shore, giving the visitor an opportunity of seeing the "tunnel rock" and other strange natural formations.



A walk up and along the high hill on the right of the town over a good path to the fisherman's signal station, located some eight hundred feet above, and looking out on the sea, can be accomplished by a lady without fatigue.

On this point there is located a little shelter with seats, hardly a tea-house, yet a cup of tea is served by an aged Japanese man, while the visitor watches the fishermen hauling their nets, or views the island of Oshima (*Oh-shee-mah*) in the distance, with its never ceasing volcanic smoke or steam curling in the air.

Numerous walks and jinrikisha rides abound in the vicinity, sufficient to occupy two or three days. The sound of the surf rolling on the beach, which

covers the whole front of the town, together with the delightful climate, is a continuous soporific suggesting sleep and rest.

Leaving Atami by jinrikisha at eight o'clock in the morning, and traversing the road we had come, through Enoura and Odawara, Kodzu (twenty-nine miles, two yen) is reached in time to catch the 1.10 train there, arriving in Yokohama at 2.48.

It should be stated that small Japanese steamers ply between

Atami and Kodzu, and Atami and Tokio; but the necessity of getting on or off the steamers while at anchor, together with their very crude accommodations and conveniences, render them less desirable than the jinrikisha road to Kodzu, which is sufficiently attractive to warrant its being traversed a second time.

Whichever return course is followed the traveller will be somewhat fatigued upon reaching Yokohama; but calling into requisition the services of the blind shampooer, whose dual-toned whistle is heard upon the thoroughfares after nightfall, his massage treatment, at a cost of fifty sen, will relax the system and produce a restful sleep, resulting in readiness for the morrow's demands.



## POLITENESS, MORALITY, AND HONESTY.

THE traveller will by this time have learned many of the peculiar and interesting characteristics of the Japanese. The formal politeness of all classes is a continued source of wonder, and yet the sensitiveness of their admirer may be shocked by the coolie or common native through his breaches of what we regard as common decencies of life.

The bestowal of a gratuity or present upon a servant; the expressed sympathy of the traveller who, to lessen the labors of the coolie tugging at the jinrikisha shafts, walks instead of rides up a steep hill; the payment for purchases made or services rendered, produce the most extravagant acknowledgements and profound obeisances. Even a gratuitous service rendered is coupled with a placing of the hands upon the knees, and bowing of the head and body as near the ground as the spinal column of the native will permit. Yet an answer to the calls of nature is performed by these same people (we are speaking now of the common classes) upon the roadside, even in the presence of ladies, entirely oblivious of the indecency of the act itself or consequent exposure of the person.

The patience of the traveller will oftentimes be tried by the natural procrastination of the coolies who are to make a journey; but it must be borne in mind that the one surplus commodity in Japan is time. The seemingly useless pow-wow before starting, and the frequent stops at roadside inns or "chow" houses, had better be regarded with complaisance. Excited protests go for naught, while good nature and the promise of a five or ten sen present will result in a great saving of time and patience.

The condition of single blessedness of Japanese women is immediately recognized by the two or three inch wide pleat passing over each shoulder upon their outer garment; while, in like manner, the absence of this sign indicates the married woman, among whom the custom of blackening the teeth, once so prevalent, is falling into disuse, although in the interior it still prevails to some extent.

The question of morality, as applied to Japanese women, is more frequently decided by the visiting foreigner as very gauzy fabric, for the simple reason that nine out of ten base their conclusions upon what they see and hear in



the cities of Yokohama and Tokio. The fact that in these two cities are found institutions known as the "Yoshiwara," in which are assembled, and living under sanction of law, hundreds or thousands of "frail beauties," is immediately pointed out as evidence of national open immorality.

It is also argued that the law which compels the Yoshiwara woman to wear the bow of her obi (*oh-bee*), or wide sash which encircles her waist, in front, instead of behind as is customary with the respectable woman, tacitly permits a displayed advertisement of her occupation, all of which admits of no direct denial.

But social reformers have not yet agreed among themselves upon the social evil question. Whether the Japanese method of, so to speak, isolating this class, and by police and medical regulations seeking to prevent a spread of the physical ills and social disguisements resultant from the English or American indiscriminate conditions; whether insisting that through the wearing of the obi bow the "joro" is, by indirection, protecting respectable women, are questions for theorists to decide. Such observations, however, as were possible in a comparatively limited time, together with conversations with resident foreigners and Japanese gentlemen of education, leads the writer to the conclusion that the percentage of immorality in Japan is no greater than exists in America and Europe, if indeed it equals it.

A certain class of foreigners seem to think that their interests are subserved by representing the Japanese as the most immoral people on earth; but it is doubtful if one of them can truthfully say that there exists in Japan any street where, after nightfall, immorality is so openly paraded as upon certain thoroughfares in London, New York, and other American cities.

During our stay in Japan we failed to see a drunken native. This is in marked contrast to nearly every European or American city, where in a half-mile walk numbers of intoxicated persons will be met.

Upon the question of education in Japan, many otherwise intelligent persons in America hold erroneous ideas for one of two reasons: first, lack of interest as to the true situation; secondly, over-willingness to believe those who make a prominent feature of the alleged ignorance and semi-barbaric condition of the people.





The total number of schools in the Empire (exclusive of private or public kindergartens) is about twenty-eight thousand, of which fifteen are Government schools, about two thousand five hundred private, and nearly twenty-six thousand public. There are over three million native students and pupils annually receiving education, out of a school population of about seven million, or about forty-seven and one-half per cent of the available number. Of over sixty-nine thousand teachers, sixty-eight thousand seven hundred and fifty are Japanese, and the remainder (say about two hundred and fifty) are foreigners, — American, British, and German.

Nearly ten million of dollars (Japanese) are annually raised for educational purposes, two million of which come from school fees, five million from rates and taxes, and the balance from contributions, interest on funds, etc.

The annual "Report of the Minister of State for Education," obtainable by addressing that official at Tokio, gives all details relating to the subject.

Almost the first information given the newly arrived visitor to Japan will lead him to believe that the traveller must be on his guard against the alleged dishonesty of the natives. He will be told that the Japanese merchant will take any and every advantage in matters of quality and price; that his agreement or contract to manufacture, sell, or buy must not be regarded as reliable, and that the lower classes will pilfer and lie at every opportunity.

All this *we* listened to, and then, as we would have done in any event, exercised due care in our purchases, expenses, and the safety of our belongings. But from first to last we failed to find a manufacturer or merchant who did not, *with us*, carry out his agreement to the letter, while among the common people, whom we were frequently and necessarily in contact with, not only were we never subjected to a loss of any description, but we encountered such cases of abstract honesty that their recital would arouse doubts as to our veracity or the sanity of the persons referred to.

We do not mean by this to controvert the statements of our informants, for we do not believe that the Japanese are freer from human failings than the balance of man and woman kind; but it is a little singular, in the face of what we were led to expect, that our experience should have been as stated. Perhaps this feeling is emphasized by the fact that upon our return to America the straps from one of our trunks were stolen between the wharf and the hotel.

## TOKIO, THE CAPITAL.

THE trip from Yokohama to Tokio (eighteen miles, fare fifty-four sen) is made by seventeen daily trains of the Imperial Government Railway, in about forty-five minutes each. Kanagawa, Tsurumi (*Tsoo-roo-mee*), Kawasaki (*Kah-wah-sah-kee*), Omori (*Oh-moh-ree*), and Shinagawa (*Shee-nah-gah-wah*) stations are passed in succession ; but the route presents



but little of interest to the traveller, being for the most part through low rice lands, the artistic planting of which, however, will not escape observation.

The station at Tokio, called Shimbashi (*Shim-bah-shee*), a modern stone structure in English style, is five minutes by jinrikisha from the Imperial Hotel, and fifteen to twenty minutes from the Club Hotel. The Imperial is a handsome stone edifice overlooking the grounds, walls, and moat surrounding

the Imperial Palace; while the Club Hotel is located upon the bay front, in the foreign concession of Tsukiji (*Tsoo-kee-jee*), and was formerly occupied by the American legation.

The city, claiming a population of 1,400,000, and covering an area of thirty-six square miles, is divided into fifteen districts; viz. Koji-machi (*Koh-gee-mah-chee*), Kanda (*Kan-dah*), Nihon-bashi (*Nee-hon-bah-shee*), Kio-bashi (*Kyoh-bah-shee*), Shiba (*She-bah*), Azabu (*Ah-zah-boo*), Akasaka (*Ah-kah-sah-kah*), Yotsuya (*Yoh-tsoo-yah*), Ushigome (*Oo-shee-goh-may*), Koishikawa (*Koh-ee-shee-kah-wah*), Hongo (*Hon-goh*), Fukagawa (*Foo-kah-gah-wah*), Shitaya (*She-tah-yah*), and Asakusa (*Ah-sah-koo-sah*). While these districts may be likened to the divisions of American cities known as wards, they possess more significance, inasmuch as the name of the district is always used in addressing letters, locating residences and business houses, or places of interest generally.

The main business thoroughfare from Shimbashi station is called the Ginza (*Gin-zah*), in which is located many of the shops. Proceeding down the Ginza the Kio-bashi or Kio-bridge is reached, in the midst of the district of the same name. Nihon-bashi comes next; but before reaching that place, or rather after crossing the Kio-bashi, a turn to the right for one block takes the curio-hunter into the Naka-dori (*Nah-kah*), or Naka Street, running parallel with the Ginza, where a great number of insignificant appearing shops will be found, filled with every kind of Japanese (and many Chinese) curios. Taking everything into consideration, the shops in this street contain a greater variety of curiosities than any other street in Japan.

The visitor may spend many days of interest following the continuation of the Ginza, simply for the purpose of looking into the business places, or watching the endless throng of natives filling the street and shops or pursuing their various occupations of manufacture.

Here is a cabinet maker, seated upon the floor, with plane in hand, smoothing off the parts of a cabinet. We notice he draws the plane toward him instead of pushing it away; and if using a saw, he works it in the opposite direction to our custom. The needle-woman sews *from* her instead



of towards her. The tailor makes the lining to the coat first; while in building a Japanese house the roof is first built upon the ground, then raised and the house built under it.

Japanese books are printed with page one at the (to us) back of the book, while the reading matter is placed in columns reading from the top to the bottom, the first column being on the right-hand edge of the page. The

foot-notes are printed on the top margin.



*Club Hotel, Tokio.*

The horse, when put in a stall, has his tail where (with us) the head is found; its mane hangs on the left side; the harness fastenings are all on the left, and its rider mounts on the

right side. Their house gardens are at the rear, and the keys to their locks turn the opposite to ours. Many seemingly excellent reasons, from the Japanese standpoint, are given for these contrarities; but it is sufficient to here note the facts without entering into the whys and wherefores.

Following the various continuations of the Ginza, Asakusa, situated near the Sumida-gawa (*Soo-mee-da-gah-wah*) river, is reached, where we see the Buddhist temples of Higashi-Hongwanji (*Hee-gah-shee-Hon-gahn-jee*), one of the largest structures of the kind in the country. Aside from its immense proportions and elaborate roof, its chief interest lies in the carved woodwork about the portal.

A short distance farther on we alight at the entrance of a narrow street, both sides of which are lined with low brick buildings or shops containing every description of cheap wares. Passing up this way and through the enormous two-storied red-wood gate of the Sensoji (*Sen-soh-jee*) temple, flanked by hideous carved figures and decorated with large sandals put there by pedestrians, who hope thereby to be endowed with great walking powers, on the right is seen the great Asakusa bell, and on the left

the temple building. Pictures, good and bad, lanterns, carvings, paintings, and images big and little adorn the interior. Scattered about the grounds are a number of buildings containing figures and carvings in wood and stone.





The five-storied pagoda on the right is a fine specimen of Oriental architecture, and we regretted that we were prohibited from entering it and ascending the stairs. This, like nearly all pagodas, has "wind-bells" suspended from the four corners of each story, which give forth a variety of musical tones when there is sufficient wind to vibrate the bells. Our disappointment, however, was more than compensated in the ascent of the Asakusa or Junikai (*Foo-nee-ki*) tower, just across the temple grounds. Built of brick, it is three hundred and twenty feet in height, with an electric elevator to within three stories of the top. At the time of our visit the elevator was out of repair, making the ascent on foot a task that tested the lungs. Yet the galleries of pictures and paintings by native artists, exhibited on every floor, tempted us to rejoice that the climb was forced upon us.

The ascent of this tower should not be omitted, for from its top gallery a view of the city and its surroundings presents a never to be forgotten scene; and that this should be one of the first things done by the visitor to Tokio is recommended, because it affords, under proper instruction, the clearest idea of locations and points of interest to be visited.

On descending we turn to the right, first noting a series of badly executed paintings descriptive of the great earthquake of October, 1891. We then walk through the grounds, past myriads of hucksters' stands, and jugglers, street acrobats, and side shows without number; but to us the most interesting feature is the throng of good-natured, pleasure-seeking natives in their queer costumes, and the never absent clack-clack of their wooden soles upon the pavements.

A ride of about two miles in a westerly direction takes us to Uyeno (*Oo-ay-noh*) Park, which may be traversed in jinrikishas. The avenues of cherry trees; the lotus flower pond; the bronze image of Buddha (*Boo-dah*), twenty-one feet high, near the Seiyoken (*Say-yoh-ken*) inn (which, by the way, may be recommended to those wishing refreshments); the old gold gate at the termination of an avenue of stone lanterns; the shrine erected about the year 1650 in memory of Iyeyasu; the finely kept roads; and lastly, the Uyeno Museum, — these should receive at least a day's time, and even then many features of interest must be overlooked.





Another ride of nearly two miles to the westward, through apparently never ending streets of shops, and odors that greet the olfactory organs with overpowering strength, we reach the Koishikawa Arsenal, where the rifles for the Japanese army are made. A permit from the Army Department obtained through one's legation is necessary to gain entrance. We were courteously escorted through the works and gardens by Major Hanagata, of the Artillery Corps, and were particularly interested in the artificial lake and island, the prettily bordered stone paved



walks, the landscape garden, the arched stone bridge, the plum and cherry trees, and the dainty refreshments served at his order in the tea-house of the garden.

Returning to the Imperial Hotel through Kanda, we pass the long two-story buildings of the Insatsu Kioku, or Government printing bureau, which we visit later on, and skirt upon a broad, smooth boulevard the moat and wall which surround the Imperial palace.

While the Palace is not open to the public, we find it worth while to cross the moat by one of the bridges and follow the road within an inner wall, the handsomely grassed slopes of which bordering the thoroughfare make it particularly attractive. We pass the bridge leading to the palace, and halt in front of the gateway for a momentary inspection.

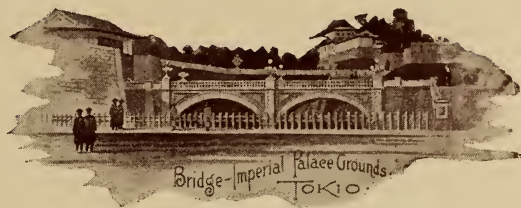


perial Government Railway, we visit the works of the Company, located near the Shimbashi station, where take place the general repairs to engines and cars and the building of the latter. Fifteen hundred hands, all Japanese, are

The following morning, through the courtesy of the Traffic Manager and Master Mechanic of the Im-

employed, at rates of compensation that seem ridiculously small to us. For instance, a machine shop foreman who had been in the Company's service for six or seven years had reached the enormous wage of ninety sen (sixty-three cents) per day. Ordinary mechanics receive forty to fifty sen, conductors ("Guards") on trains sixty to eighty sen, and engineers eighty to ninety sen per day.

A brick building some distance down the track, the doors of which are kept securely locked, was opened to afford us a private inspection of the railway coach of His Majesty, the Mikado. Only eighteen feet long, mounted on single wheel trucks, and limited by the three feet six inch gauge of the road to seven feet width of body, the three compartments into which it is divided are scarcely larger than good sized closets. The old fashioned hair-cloth chairs in the centre compartment are hardly in keeping with the lining and upholstery of peacock blue silk; but they are evidence of the early adoption of European ideas, although we were given to understand that the universal native custom of sitting on the floor is still observed by His Majesty. The



exterior ornamentation of the coach is thoroughly Japanese, the lower half of the body being in black lacquer and the upper half in old gold lacquer, with carvings of the national symbol, the golden chrysanthemum, ornamenting the under side of the overhanging eaves as well as the caps of the journal boxes.

Upon railway journeys the Mikado is always accompanied by one of the European railway officials, who, although riding in the royal coach and speaking the Japanese language, has never yet exchanged a word with His Majesty, all communication between the two being carried on by a third party—a member of the Imperial household. When the "royal train" is under way all other trains are side-tracked some distance ahead; and in the case of passenger coaches the window blinds of the side next which His Majesty will pass are all pulled

down, that eyes of the common herd may not be cast upon the royal potentate.

From the Shimbashi Station we turn to the left and walk through Hikage street and its continuation, narrow thoroughfares lined with curious shops, until Shiba Park is reached, within which is located the Shiba Temples. The bazaar of Kwankoba (*Kan-koh-bah*), beyond the "great gate" of the temples, presents an imposing scene of Oriental life, there being exposed here for sale almost every article required in the Japanese home, as well as toys, ornaments, and gew-gaws innumerable.

The "great gate," with its colors and carvings, is alone worth a visit to this park; but other gates, tombs, temples and shrines, exhibitions of gold and red and black lacquer, lanterns of bronze and stone, altars of resplendent beauty, and carvings and paintings representing years of patient artistic toil, attract the eye and cause us to wonder if the fame of Nikko, by reason of its claim of surpassing all this, must not be an exaggeration, — which we mentally resolve to expose if our observations warrant the same.

At the "Maple Club" in Shiba, the visitor may by introduction witness the dances of the famous Geisha (*Gay-shah*) girls, whose dreamy, languid posturings and graceful movements, combined with their beautiful, bright costumes, suggest an Oriental sensualism which, but for their expressionless though pretty faces, might ensnare a neophyte.

## SOCIAL COURTESIES.

THROUGH the influence of a letter of introduction from our friend Mr. Fenollosa, of Boston, to Mr. K., a Japanese gentleman whose interest in manufactures and arts has done so much for the advancement of his country, we were extended social courtesies not usually accorded the visiting foreigner.

Upon an appointed day this gentleman, accompanied by his secretary who spoke English very well, called for us at the hotel, where taking jinrikishas our procession of five vehicles moved over the smooth road skirting the west side of the palace walls, across the military parade ground, on into the district of Akasaka, to the door of a Japanese club. Leaving our shoes at the door we draw on our overstockings and enter a rear private room where tea and cakes are served. We are then shown through the various rooms, after which we again enter the jinrikishas and ride to Shinagawa, about three miles distant, passing through the districts of Azabu and Shiba.

The little shops along the various streets the whole way keep our eyes busy; but the speed at which the coolies travel affords us nothing more than a hasty glance at hundreds of places where we could have spent hours in satisfying our curiosity.

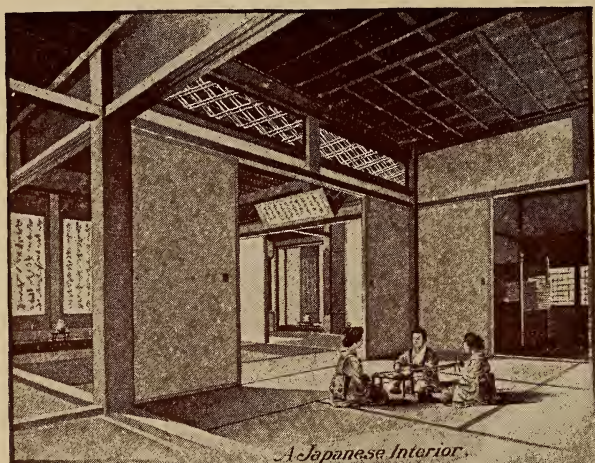
Alighting at the beautiful home of Mrs. M., in Shinagawa, we were received by that lady with the cordiality that marks the well-bred Japanese. Leaving our shoes at the door we pass through several apartments, the floors of which are covered with straw mats in a variety of tasteful patterns. The thresholds and woodwork generally are of dark wood, polished and lacquered to a degree that the old saying, "seeing your face in it," may be applied as literally true.

The highest mark of respect a Japanese can show to his near friend is to present to him or her his accredited guests before receiving them in his own house; therefore our introduction to the lady whose home we were now in.

After partaking of light refreshments, wine, saki, cakes, and fruits, we were shown through the upper story rooms, where the entire absence of chairs, tables, bedsteads, and in fact furniture of any description, seemed to us very strange. Upon one side of each room was a square niche, twelve



to eighteen inches deep, against the back of which hung a scroll picture (*kakemono*), the work of some native painter, while upon the base of the niche, raised six or eight inches from the floor, was an ornamental, delicate wooden stand, holding a vase with flowers or cherry blossoms. In the passageway leading to the chambers stood a cabinet with polished sides and glass front, on the glass shelves of which were some rare specimens of gold and black lacquer boxes and ornaments, and pieces of satsuma ware and porcelains, which the lover of curios would give a small fortune to possess.

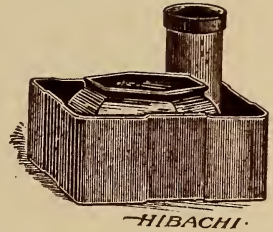


All Japanese floor mats are about three inches thick and three feet wide by six feet long—the interior being of successive layers of plaited straws, with the upper surface of ornate woven matting, the commoner qualities of which Europeans and Americans are familiar with. This uniformity in size results in the floor areas of houses being constructed upon the basis of “mat measurements.” For example, referring to the size of a room, *we* would describe its dimensions as twelve feet square, while the Japanese would term it an “eight mat room.” As the “*tabi*” (*tah-bee*) or cloth stockings are the only footgear coming in contact with the mats, their surface remains clean and unbroken, while the uniform size admits of their being changed from place to place in a room, or to other rooms, as fancy dictates.

This day being one of the coldest we experienced in Japan,—the mercury dropping to twenty-eight degrees Fahr.,—we were, at the club, as also in



private houses, each furnished with an *hibachi* (*hee-bah-chee*), or warming pot, with which to warm the hands. These are of cylindrical form — say twelve or fifteen inches in diameter and ten inches high — and made of copper or porcelain; if of the latter, the pot is set in a square wooden box, with handles on opposite sides, by which the whole thing is moved about. The pots are two-thirds filled with ground fire-clay, upon which is burned pieces or sticks of charcoal, creating sufficient heat to warm the hands and perceptibly raise the temperature of a room. After a little time one becomes accustomed to the fumes of the charcoal, particularly if the paper screens forming the outside of the room do not fit too closely to prevent the entrance of draughts of cold air.



For an inspection of the garden we leave the house by a door on the side opposite to that by which we had entered, our shoes, which we here put on, having been conveyed by a servant to the place of exit. Varieties of shade trees line the narrow paved paths leading to a sparkling stream of water running through the grounds, over which we cross upon a slightly curved miniature stone bridge; while upon the right, shielded by the bright blossoms of the plum trees, stands the shrine, within a rustic bamboo structure, its ornamentation and figures being mostly of gold. Here the members of the family perform their devotions; and we could not help wondering, as we looked at the sweet face of our hostess and the intellectual countenance of her young son as they stood in front of the shrine, what proof exists that their religious beliefs, practices, and prayers are regarded by the Omnipotent Ruler with less of acceptance than are those of the Christian.

At the garden gate we bid good-bye (*sayonara*) to our hostess and her son, and our coolies take up their trot through the town of Shinagawa, on the outskirts of which we alight at the garden entrance to the house of Mr. K.

At the front door we again take off our shoes, and upon entering the house are presented to the two charming daughters of our host. When the word "presented" is used, it must be borne in mind that we could not converse in Japanese, nor could our host or his daughters speak a word of English; so that whatever attempts were made on either side to say pleasant things, the spirit or point was often lost before the translation was made by our host's interpreter.

The interiors of the better class of Japanese houses do not differ very materially. The ceilings may be higher or lower, the rooms larger or smaller, but the sliding paper screens used to form the sides of the rooms, and the floor mats, are almost identical.

Luncheon being announced, we were ushered into the room assigned to its serving. The silk cushions, two or three inches thick and perhaps twenty inches square, placed in a semi-circle upon the floor, indicated where we were to sit, — Mrs. G. on the left (the reverse of our position of honor), the writer of this description next, the secretary third, with our host and hostess on the right. The service was performed by the Misses K., assisted by a young lady friend called in for the purpose of "making tea," an accomplishment without which the education of the Japanese lady would not be complete.

Not being adepts in the native custom of sitting on our feet, we were compelled to "squat" Turk fashion; but even a few minutes of this was enough to satisfy us that the posture could not be maintained for long. So offering to our host our apology for the positions which our feet and legs would certainly assume, we received the polite reply, "We cannot expect you to immediately do what we have been all our lives learning." For our accommodation an ebony table of delicate structure, about six inches high and eighteen inches square, was brought in and placed in front of us; upon this were laid dishes of sweetmeats as a first course.

Then followed the ceremony of "tea-making" by the young lady previously referred to, who, some ten feet from us, knelt before an hibachi, on the burning coals of which was placed a small copper tea-kettle, while near at hand were tea-caddy, empty bowls, and a bamboo tea-mixer resembling somewhat an American wire egg-beater. Pouring into one of the bowls a little tea and adding water from the kettle, she proceeded to stir the contents, carefully pressing every fragment of the tea powder to extract its value, adding more tea and water, and again patiently kneading the contents for at least five minutes, occasionally testing its aroma by passing the bowl beneath the mouth and nose, until the consistency of "the brew" was like

that of thin soup, and evidently to her satisfaction. The mixture was then turned into the ever present teapot, hot water was added, and the delicious beverage thus prepared, while we sat in silence observing the ceremony, was poured into delicate "Imari" cups, and served to us by the young lady daughters of our host. Whether the ceremony itself, and the careful manipulation observed in preparing the drink, led to our undue appreciation of its excellence we could not assert; but it is true that at the time we admitted we had never before drunk properly prepared tea.

After this came thrush soup, served in prettily decorated bowls, each bowl containing a pair of chop-sticks. How to handle soup with chop-sticks, or in fact how to handle chop-sticks at all, seemed at the moment a problem; but by carefully watching our host we succeeded in manipulating them with the thumb and first two fingers after a fashion, and felt that life was still worth living when we extracted from the bottom of the bowl a piece of the bird. When Mr. K. conveyed the bowl to his mouth and drank the soup the whole problem was solved.

After this came baked fish, well cooked and seasoned, followed by fish soups; and then, upon really beautiful porcelain platters, two slices of what looked like boiled codfish, the slices being interlarded with a green paste to which we were strangers. A morsel conveyed to the mouth revealed the fact that the fish was raw, and the secretary informed us that one of the beautiful red and white "tai" (*ti*) which we had seen swimming about in a tank near the kitchen furnished the present course. The raw fish in itself was not disagreeable, but when to help its taste we combined a section of the before mentioned paste, which proved to be mustard, the temperature of that room was increased to summer heat.

The next course was boiled rice, appearing—so nicely was it cooked—like a pile of snowflakes. Then a vegetable mixture containing, among other things, delicate shoots of bamboo, cut into small pieces, and looking and tasting somewhat like asparagus. This was followed by a salad, a principal component of which was a vegetable called "ninjin" (*nin-jin*), which emitted a perfume that precluded the possibility of our attempting to eat it; and for the first time we realized how the scent of the common onion, used by us at home, must strike the olfactory nerves of a novice in its use.

Between each course "saki" (*sah-kee*), the native drink distilled from barley and rice, and said to contain about fifteen per cent of alcohol, was served in the Japanese red-lacquered saki cups, shaped very much like our "after dinner" coffee saucers, but with a base deep enough to permit its being held between the fingers.

Between two of the later courses our host arose, with saki cup in hand, and crossing over until in front and facing Mrs. G., he dropped upon his knees. Filling her cup and his own, they silently drank each other's health, and then rinsing their cups in a bowl of water standing between them on the floor, they completed the formality by exchanging cups, that received by the guest to be kept as a souvenir of the occasion.

A like ceremony was performed between our host and the writer of this, and, shortly after, the luncheon, which had covered about three hours' time, was brought to a close. We were not sure when we arose to our feet whether our vertebra would ever again resume the normal condition, and our limbs felt very much as must those of the six-day pedestrian near the close of his task.

Cigars, undoubtedly provided especially for the writer (for the Japanese are not cigar smokers), and another cup of tea were served in a reception room; after which, making our adieus to the silk-robed ladies and our genial host, we resumed our shoes at the main entrance, where, with lighted long rice-paper lanterns — which every jinrikisha man is by law compelled to carry at night, and which we by the condition of our passport are bound to see *are* carried — we found the coolies and jinrikishas patiently waiting us.

A moment later we were bowling along through the narrow streets of Shinagawa toward our hotel, six miles distant; not alone, however, for behind us came Mr. K. and his secretary, who, ever mindful of the complete demands of Japanese courtesy, regarded us as his guests until he had seen us within the doors of our hotel, where, placing his hands upon his knees and bowing three times, he bade us "sayonara."

The following evening our host of the previous day again called upon us, leaving letters of introduction to a number of his Japanese friends in other cities, the after presentation of which resulted in a series of personal courtesies not usually accorded the visiting foreigner. In one of the cities the writer, having received an invitation to a Japanese dinner of a semi-public character, was compelled to send his regrets; but the next morning a messenger, in accordance with native custom, brought to the hotel a large paper box containing the dinner of the previous evening, including a small porcelain jar of saki-cordial.

The visitor will observe, with a feeling akin to regret, the foreign style of architecture and construction of the public buildings in the capital; among them being the new Parliament halls, the Imperial University, the Post Office, and others, which we visited, but to which we need not give extended notice here.



The buildings of the Insatsu Kioku, or Imperial Printing Bureau, situated to the east of the Palace, had previously attracted our attention, but the continuous sight-seeing of our already ten days' stay caused us to postpone an early application to our legation for a permit to inspect it. Then we learned that it would require two days at least to secure the desired document, another day to fix the time when we would be received, after which the inspection would be of a purely formal character, including the partaking of a lunch. We could not well spare the time necessary for this formality, and were assured that under no other conditions could we gain admittance. On our way back to the hotel, however, the writer decided to go directly to the Bureau and present himself as a printer, which resulted in his cordial reception by Mr. Tokuno, the Chief of the Bureau.

The establishment, in busy seasons, employs some two thousand work-people (all Japanese), engaged in the production of the printed forms, account books, and public documents required by all departments of the Government. Here also is made the paper money of Japan, and postage stamps for the Post Office Department; every detail of the work, engraving the steel plates, printing the sheets, numbering, perforating, gumming, and packing being carried on in well organized departments. To guard against the purloining of the paper money the employees of the money departments are subjected to a close inspection of their persons each day before leaving the building; the women, some two hundred of whom are employed, being examined by persons of their own sex.

The printing presses are all of German make, comparing favorably with similar machines in America, but incapable of the speed of ours. A paper cutter and cycloidal engraving machine were the only articles of American manufacture seen.

The types used are made in various sizes, there being about six thousand live characters in a "font." These characters are either Chinese ideographs, expressing ideas rather than sounds, or "kana," that is, characters denoting the sound of separate syllables. Thus, in setting the phrase "Wakarimasuka" (Do you understand?) there may be an ideograph for the verbal root



Minato (Spectacle) Bridge.  
Tokio.



"wakari," followed by *kana* for the remaining syllables; or there may be six *kana* characters, "wa," "ka," "ri," etc., in succession, one for each of the six syllables. In other words, it is not a question (as in English) of arbitrary spelling, but rather an assembling of characters that produce the required ideas and sounds.

The active and noisy part of type-setting, or, to use the trade term, "composition," in a Japanese printing office, is performed by a number of intelligent boys, under the direction of one or more men compositors. Each of the latter — seated at a stand, sometimes in the centre but oftener at one end of the type room — has in front of him the "copy" or manuscript to be set. Calling aloud a line from this copy, boy number one takes his cue, and, running from box to box in which the characters are kept (but all the time repeating aloud the line), collects the types required to form the words of that line. Boy number two takes from the compositor the next line, and so on until all the boys are moving about the room in search of the types required; meanwhile each one repeats aloud the words forming the line he is after. To a stranger this monotonous chanting is "confusion worse confounded"; but when it is understood that, with the ordinary Japanese, the sound must strike the ear to effect its meaning on the brain, he ceases to wonder at the operation. Sometimes the matter to be set is given the boys in writing, but in any event they deliver the types collected to the compositor, who completes the work by inserting from the case in front of him such of the forty-seven *kana* syllabic characters as may be required to form the connections.

Compositors and pressmen receive as wages an average of fifteen yen (say \$10.50) per month, although particularly expert hands sometimes receive as high as twenty-five yen (\$17.50) per month.

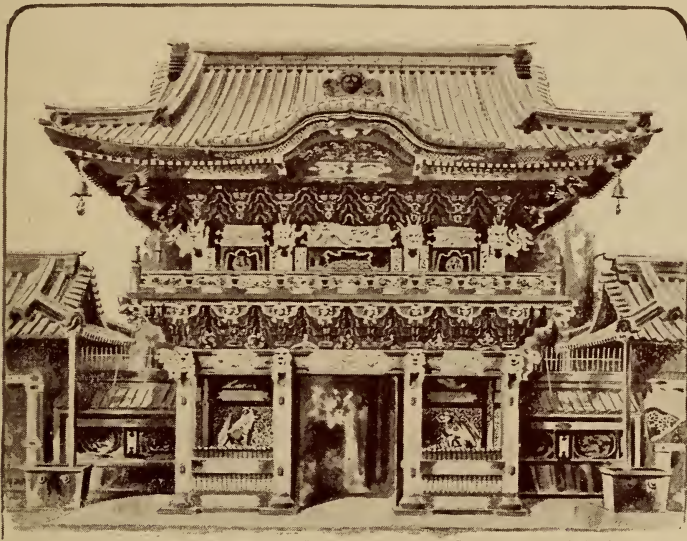
To Mr. Tokuno we express our obligations for the several hours devoted to showing the facilities and methods employed in this very complete establishment, which every visitor to Japan should see something of.

The paper used here is all made at the Government paper mills in the suburban village of Oji, the process of manufacture being especially interesting to one engaged in an allied business.

Two weeks is but a short time in which to see the most interesting features of Tokio, even if every available hour is utilized; and to attempt description of the shops and their contents, the processes and skill of the artizans, visits to the theatres, gardens, and suburbs of the city, would require a volume by itself; therefore we hasten our departure for Nikko, the wonderful place of temples.

## NIKKO.

FROM our hotel in Tokio jinrikishas convey us in thirty-five minutes to Ueno station, from whence trains of the Nippon Railway leave for Nikko at 8.50 and 11.35 a.m., covering the intervening ninety-one miles in five hours and five minutes (fare \$2.78). While waiting in the station entrance while Shimid procured tickets, a police officer demanded our passport, a performance to be repeated by others many times in the future.



*Great Gate - Nikko.*

In each first-class compartment of this railway we found a little wooden stand containing a hot-water kettle, teapot, tea, and three cups for the accommodation of patrons.

At Utsunomiya (*Oo-tsoo-noh-mee-yah*) Junction (sixty-six miles) we change cars for the twenty-five miles run (?) to our destination, a continuous ascent all the way, but made particularly interesting by the proximity of the railway to the "Emperor's Highway," formerly the only mode of reaching Nikko,

which we cross and recross several times, giving us an occasional glimpse of the seventeen miles of stately cryptomerias forming the sides of the avenue. Alighting at the Nikko station we traverse by jinrikishas the principal street of the town, lined with little shops where are sold curios, photographs, skins, sweetmeats, and wooden trinkets.

Continually ascending for nearly two miles, until, reaching the Daigawa (*Di-gah-wah*) River, which is spanned by two bridges, we cross that one directly in our path, it being for the accommodation of ordinary mortals. That on the left is the Red Lacquered or Sacred Bridge, solely for the use of the Mikado, regarding which it is related that when General Grant visited Nikko, accompanied by members of the Imperial household, he was handed

a translation of an edict of the Mikado, throwing open the Sacred Bridge to him. After reading it and giving a few puffs on his cigar, he said, "I will be the last person to break a law of Japan," and crossed the public bridge.

Following the road to the left, close to the river, for a quarter of a mile, then a turn to the right, and we are at the Nikko Hotel. Comfortable accommoda-

tions are found here in foreign style, including, during the winter season, stoves in bedrooms. Curio dealers lie in wait to show their wares, helping one to pass the time before retiring.

At nine o'clock next morning (for the temples are not open before that hour) we ascend the hill to the back and right of the hotel, and are immediately within the temple grounds. A payment of thirty-five sen made to a priest near the entrance procures tickets admitting to all the public buildings. Here also the visitor may obtain a small guide-book, with pictorial map locating each of the temples and mausoleums, principal among the latter being the Mausoleum of Iyeyasu (*Ee-yay-yah-ss*) and the Mausoleum of Iyemitsu (*Ee-yay-mee-tss*).

It should be understood that each of these embraces beautiful carved and lacquered entrance buildings; stone and bronze lanterns and torii; stone



and wood sculptures and carvings of birds, dragons, lions, and deities; gates within gates, and chapels and temples, the entrances to the latter being covered with masses of carvings in wood, bronze, and ivory, representing gods, lions, tapirs, unicorns, elephants, tigers, flowers, and plants, in fact every symbol known to the Japanese, whether original or borrowed from the Chinese or Koreans. The floors of the chapels and temples are covered with ornate matings, upon which the boot heel of man or woman never has trodden. The walls are series of paintings and carvings representing years of toil, many of them marvels of art, yet not a few unworthy of the adulations lavished upon them simply because they are where they are.

The archæologist and mythologist find in the altars and interior adornments subjects for hours of thought and study; and while admiring the magnificent five-storied pagoda, over one hundred feet high, situated on the left of the entrance to the Mausoleum of Iyeyasu, the carved paintings of the twelve signs of the Zodiac on its base suggest the thought, "Who



*Great Bell—Nikko.*

were the people who in 1650 produced these astronomical emblems, and realized their significance as perfectly as we do to-day?" Those who desire to learn each detail of the traditions, history, art, architecture, and labor attached to Nikko-san (mountains of the sun's brightness) during the past eleven centuries, will, with the best obtainable authorities, have a field without limit, surrounded by the softened, hallowed effect which these forest-embowered temples and commemorative emblems must pro-



duce upon the mind of even the least susceptible.

"Nikko the beautiful" it assuredly is; and had our long journey been solely for the purpose of seeing it, we should have turned homeward feeling amply rewarded for the time and expense involved. Three days here seems



too short a time, but we must see the neighboring cascades bearing the romantic titles of "Pillow Cascade," "Mist Falling Cascade," "Vermicelli or White Thread Cascade," and the "Whirlpool," into which, during our visit, a German baron accidentally slipped, and was with difficulty rescued. We were very desirous of seeing Lake Chuzenji, about nine miles from Nikko, but found it impossible to obtain coolies and kago (*kango*) chairs with which to be conveyed over the road, then said to be impassable.



Instead of taking the railway train when leaving Nikko, we engage jinrikishas (two coolies each, fare seventy sen) to convey us back through the town, and thence for five miles to Imaichi (*Ee-mah-ec-chee*) along the Emperor's highway previously referred to. This ride should not be omitted, for it gives an idea of what the road must have been before the innovation of

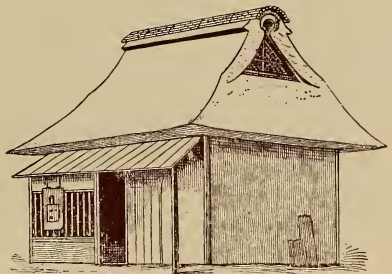
the iron horse. Still in such fair condition that the coolies do not "break" from their run during the hour necessary to accomplish the distance, we pass down this magnificent avenue, arched over with the branches of the tall, straight cryptomerias, standing like sentinels, unaware that the last of the long line of vice-regal rulers has cooled his brow beneath their protecting arms. Their duties to royalty have ended, and now the only passing notice given them is by occasional travellers like ourselves, who, led by stories of their grandeur, traverse a short five miles of their length, admire their beauty, and then desert them for the modern road of iron, by taking the cars at Imaichi on their way back to Tokio.



## SOUTHWEST FROM TOKIO.

REMAINING one night in Tokio to pick up the heavy baggage left there, we find ourselves at six o'clock the following morning in a train of the Imperial Government Railway, en route to Nagoya (*Nah-go-yah*), two hundred and thirty-five miles distant. This route through Yokohama to Kodzu we are already familiar with, having traversed it on our trips to and from Miyanoshita and Atami. Beyond Kodzu the scenery becomes picturesque and mountainous, and the road, passing through tunnels and over bridges, discloses some new picture at every turn.

After passing Sano station, some eighty miles from Tokio, the railway follows the Tokaido (*Toh-ki-doh*), the great national highway, crossing and recrossing it at intervals. We were surprised at the frequent continuous masses of habitations lining that road, through which, in traversing, we were oftentimes unable to discern the point at which one village ended and the next commenced. In fact, had not the railway stations successively indicated the names of the stopping-places, we might have imagined we were passing through compact cities extending for miles along our route. Most of the houses in these villages are of the common thatched roof order, but even in these roofs one may often see graceful artistic curves, with ridge structures of every conceivable design.



Common Village House.

Nearing Gotemba (*Goh-tem-bah*) station, from whence the ascent is usually made, Fuji comes into view, and from this point down to Iwabuchi (*Ee-wah-boo-chee*), about thirty miles, we have the mountain looming up on our right, the finest view of it, in our judgment, being from a point just after leaving Gotemba, from which its twelve thousand three hundred feet from base to peak is plainly seen.

The forty-eight miles thence to Hamamatsu are uninteresting. At the latter point more powerful engines are attached to haul the train over "the banks," a steady mountain climb at times reaching a grade of one foot in

forty. Sixty-seven miles more and we alight at the temporary station of Nagoya, the former building, together with the entire family of the station keeper excepting one infant child, having been destroyed by the earthquake of the previous October. Jinrikishas transfer us to the semi-foreign inn called Hotel du Progrès, nearly two miles distant, the passage being through streets with numbers of buildings wholly or partially wrecked by the earthquake.

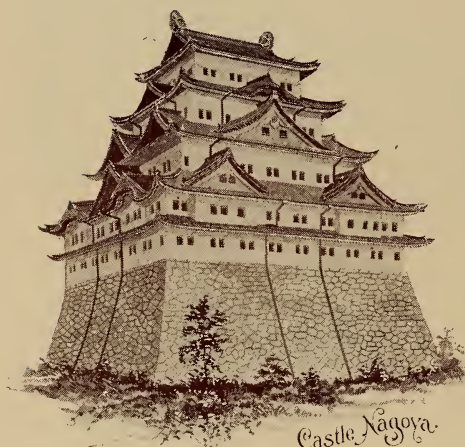
Visitors to Nagoya are advised to stop at the Shukin-ro (*Shoo-kin-roh*) Japanese inn; for a more uninviting and rat-pervaded establishment than

the aforesaid Hotel du Progrès we did not find in Japan. The "Kwankoba" bazaar, a large building on the east side of the principal street, contains nearly every desirable article of manufacture produced in the vicinity, including porcelains made at Seto (*Say-toh*), fifteen miles distant, and cloisonné and fans produced in Nagoya.

The old castle Shiro (*Shee-roh*) is the star attraction of the city, a permit to enter which must be obtained at the Prefecture or Government Office. Should any delay be involved in obtaining the permit, we would advise going along without it; for a jinrikisha ride with a view of the castle exterior leaves a far more satisfactory impression than an interior inspection, saving

and excepting the extensive outlook from the fifth story. With recollections of Nikko still fresh in mind, the five or six temples here may well be omitted.

At the time of our journey the railway from a short distance beyond Nagoya to Ogaki (*Oh-gah-kee*) was not in operation, owing to its wreckage by earthquake on the morning of October 18, 1891, and we were compelled, upon reaching Kisogawa (*Kee-soh-gah-wah*), to hire jinrikishas and coolies to cross the intervening fourteen miles of country. To transport myself and wife, Japanese attendant and baggage, required five jinrikishas and a two-wheeled mail cart, with twelve coolies to do the pulling, pushing and grunting.



The highway had not escaped the earthquake shock, having been rent open for miles; and the attempts that had been made to repair it by putting in wet earth, together with the recent rains, made it well nigh impassable. This condition of things compelled our coolies to resort to the three or four feet wide paths running through the rice fields, into the mud of which the wheels sunk almost to the hubs. We crossed three rivers on open sampans, jinrikishas, mail cart, coolies and ourselves being indiscriminately huddled together during the passages. Once more forced to the highway because of the submersion of paths the coolies struggled on, at times apparently reaching the limit of their power in endeavoring to get the vehicles out of the mud. Every few minutes we passed the wrecks of houses and villages; and it is safe to say that there did not remain fifty houses intact within the fourteen miles. So great was the force of this earthquake that in half a minute it rendered homeless an entire section, and crushed to death six thousand people beneath its ruins.

The last two miles of the ride into Ogaki was over a fairly hard road, along which the coolies ran at the top of their speed, showing the wonderful powers of endurance of these people, and the slight effects of the terrible physical strain to which they had been subjected. A present of ten sen to each man, in addition to the regular earning of one yen (seventy cents), was received with the most profound acknowledgements.

Alighting at the entrance to a little tea-house near the railway station, where we were served with tea and sweet-cakes, we sat upon its raised floor, open to the street, and looked out upon the scene of desolation about us. A native, in kimono and clogs, who spoke very imperfect English, took the opportunity to commence conversation by inquiring if we were missionaries. Upon receiving a negative reply he continued about as follows: "Missionary come here. Say he God only one. Nothing happen only he God say so. Little bird not drop from tree only He say. Some Japanee believe that. Earthquake comê; one minute knock down all house, kill thousand peoples. Japanee go missionary, ask him, 'You say nothing happen only your God



say so. He make His earthquake. Not good. Go away. Not want so cruel God.'"

We recognized the uselessness of advancing arguments to combat opinions so deeply seated; for to his mind a positive fact had been asserted, an object lesson given, and if the result was brought about by the asserted power, a Spurgeon with Japanese tongue would have pondered long before framing a reply that could make a favorable impression on the native mind or change his logical (?) conclusions.

We had looked forward to a visit to the town of Gifu, a place of some importance lying upon the main line of the railway, nineteen miles north of Nagoya, and celebrated for its production of silks and crapes; but our enforced jinrikisha ride carried us to the west of it, and the condition of the roads deterred us from attempting a repetition of the experience we had just passed through.

By a train taken at Ogaki we again resumed the rail journey, passing through miles of tea plant "farms" and fine pine growths. Just at dark we passed Baba (*Bah-bah*), near the southerly end of Lake Biwa, and the alighting point for Otsu, a mile distant, and a tour of the lake: but under the circumstances we preferred going on to Kyoto, leaving Lake Biwa for a special trip.

Our example, however, should not be followed, now that the resumed operation of the railway from Nagoya permits the traveller to leave that city by an early morning train, spend a few hours in Gifu, and be comfortably housed at the semi-foreign hotel "Minarai-tei" (*Me-nari-tay*) in Otsu before nightfall, ready for a tour of the lake the next morning.

## KIOTO.

KIOTO was reached shortly after seven o'clock (on one of the darkest nights possible), and jinrikishas were taken for the Kioto Hotel, between two and three miles distant, through the city.

Our usual order of procedure in jinrikishas was Mrs. G. first, the writer next, then Shimid, the rear being brought up by the baggage. By some oversight, on this occasion the coolie started off with the writer first, and with Mrs. G. following Shimid, a stranger traveller bringing up the rear.



When midway through the city the stranger turned off in a direction at right angles to our course, whereupon Mrs. G.'s coolie, imagining that she belonged to the stranger, turned also and followed him. Meantime the writer, unaware of what was going on behind, kept on toward the hotel. Mrs. G. soon discovered that she was separated from us, and going "goodness knows where." Her exclamations of "Kioto Hotel" to the coolie, who imagined she was trying to say "hayaku" (*hay-yah-koo*)—hurry—only served to hasten his pace, until, catching up with the traveller, a German gentleman who fortunately spoke Japanese, he was told that the lady did not belong with him (the German), but with the other party that had gone to the "Tokiwa" (*Toh-kee-wah*), the native name of the Kioto Hotel—where she shortly after arrived, to the great relief of all.



Kioto, more than any other city in the empire, enters into the ancient history of Japan, for from the year 793 until 1868, when the revolution abolished the feudal system, it was continuously the capital of the country. It covers an area of twenty-five square miles, and is watered by the Kutsuragawa, on the west, and the Kumagawa, which flows through the eastern side of the city. Three sides of Kioto are enclosed by mountains, and on the slopes of these, particularly to the east and north, no less than forty-five temples are located.

The city contains nearly half a million inhabitants, and, besides being one of the most interesting in Japan, is a very comfortable place for the sojourn of foreigners, on account of its two excellent hotels, the Kioto or Tokiwa, and the Yaami (*Yah-ah-me*), both of which have foreign and Japanese styles of accommodations. The former is located in the heart of the city, and is best adapted for a winter visit, while the latter is prettily situated on a hillside overlooking the town, and must be charming during the hot months.

Foreign ladies usually defer their purchases of silks and embroideries until they reach Kioto, and then the shops of "Takashimaya" (*Tah-kah-shee-mah-yah*) and "Nishimura" (*Nee-shee-moo-rah*), as well as those of lesser note, are the first to be visited. Probably the assortment of beautiful silk goods and embroideries displayed by these concerns are unsurpassed on the face of the globe. The miniature gardens in the rear of their shops are so extremely attractive that the visitor feels impelled to linger in their vicinity, thus affording an opportunity for the silk-robed salesman to display his wares.

Those who desire to see the finest specimens of bronze and cloisonné, and at the same time learn something of the methods of manufacture, will visit the shops of "Namikawa" (*Nah-me-kah-wah*), "Shojodo," and "Nogawa."

Fans of the commoner sort, such as our American railways use for advertising, and from these up to the most elaborate and expensive kinds, are made by "Nishida" and "Misaki;" and it is well worth an effort to climb the steep stairs leading to the workrooms, to see the deft fingers of the workmen, squatted on the floor, turning and twisting the sticks and paper or silk into unique shapes, and watch the paint brush placing upon the otherwise finished fan the decorations which stamp them as distinctly Japanese.

In a poor little shop near the Kioto Hotel, the skilful manipulation of the bamboo into nests of boxes, card plates, and sets of toy furniture by

“Wada” (*Wah-dah*), affords an example of artistic skill struggling to make a bare living.

Curio shops, book stores, and porcelain establishments abound on every hand; and it may be said that in no other country visited have we seen as many book and paper stores as exist in every city, town, or village in Japan. The lover of antique curios, however, will find his elysium in the numberless little shops situated in the narrow street called Manjuji-dori.

The foreign lady, when strolling through the streets, may be annoyed by groups of men, women, and children following at her heels; but it should be understood that they are impelled by the same curiosity that leads street crowds in American cities to follow natively arrayed Japanese, but with the difference that uncivil remarks would be made by the American crowd; whereas Shimid assured us that throughout Japan, if we could have understood every word said regarding us (with one exception), nothing was uttered of an offensive nature.

The several theatres in Kioto are worth looking into, if only to save some other traveller from saying, “You should have seen them;” but the same discordant music, similar swarms of tea drinkers and cake and sweetmeat eaters, and equally incomprehensible performances are found here as elsewhere.

Temples abound in and about Kioto, the largest of which, the Nishi-Hongwanji (*Nee-shee-Hon-gahn-jee*), near the railway station, being worthy of a visit, to watch the entrance and exit of the crowds of worshipers, mostly women, alone being sufficient incentive.

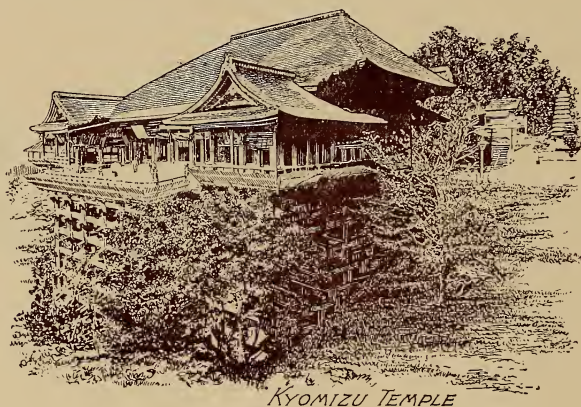
The Kiyomizu (*Kee-oh-mee-zoo*) is a curious structure, its support on the rear and sides resembling scaffolding or “crib” work tied together or held in place by wooden “dowel” pins.

The Kinkakuji (*Kin-kah-koo-jee*), a three-storied temple on the northwest of the city, presents a queer appearance, three of its sides being upon the waters of a small lake or pond.

The Ginkakuji (*Gin-kah-koo-jee*), or silver temple, on the east side of Kioto, is quite interesting by reason of its interior silver-toned decoration, which is (or was) intended to carry out its name.



Just back of Ginkakuji stands the Dai-monji (*Di-mon-jee*) mountain, bearing upon its slope a peculiar artificial landmark resembling the Chinese character signifying "dai," or great. This figure is formed by a series of holes or excavations, in which, at the time of our visit, the snow remained, while the surface of the mountain was bare. The bright sun falling upon the white snow character produced what might readily be taken for a massive silver hieroglyphic. We were informed that on the sixteenth of each July fagots, which had previously been thrown into the holes, are lighted at night, and the character then becomes an illumination of fire which is discernible at a distance of twenty miles.



KYOMIZU TEMPLE

The Daitokuji (*Di-toh-koo-jee*) is interesting on account of its interior paintings. The Toji (*Toh-jee*), Ninnaji, Higashi Hongwanji, and numbers of others, each have their peculiar features and attractions; but all lack the color, finish, and perfect condition of those at Nikko.

To get a good view of the city, an ascent of the difficult stairs of the Yasaka (*Yasah-kah*) five-storied pagoda is recommended.

Having seen the Dai-Butsu at Kamakura we were tempted, for purposes of comparison, to inspect Hideyori's Dai-Butsu in Kioto, built in the year 1800.

The history of the figures preceding the present one is that of continuous misfortunes, if such a statement may properly be used as covering the destruction of three images within the space of a little more than two centuries. The original wooden image, said to have been over one hundred

and fifty feet high, built about the year 1588, was destroyed by earthquake eight years later. A second figure, this time made of copper, and as large as the first, was nearly finished in 1603 when a fire so far destroyed it that it was not completed until 1614. Earthquake, in 1662, once more became the fell destroyer. A third figure, made of wood, and finished in 1667, was damaged by lightning in 1775, and finally consumed by fire in 1798.

The present image is located, as were its predecessors, directly to the east of the railway station, in the Dai-Butsu-Den temple. Constructed entirely of wood, without body or legs, it is said to be nearly sixty feet high. As a carving it is mammoth, but the pleasant expression of the Kamakura Dai-Butsu is missing; and as a work of art the latter retains the first place in our memory.

The large bell just outside the south corridor of the temple is fourteen feet high by nine feet two inches in diameter.

From a pocket guide to Kioto, published in Osaka, we learned that a bell exceeding in size all other bells, namely "108 feet high," was to be seen at the Chion-in temple. While we, of course, knew this to be an exaggeration, our surprise may be imagined upon our arrival there, to find that the author or proof-reader of the pamphlet referred to had neglected to put a decimal point between the 10 and 8.

The bell, however, is a great curiosity, its seventy tons weight being suspended in a tower built in 1618, preparatory to the completion of the bell, which did not occur until fifteen years afterward.

The mammoth two-storied entrance building to the Chion Temple, at the termination of a broad avenue of cherry trees, is over eighty feet high. Access is had by a stairway to the upper story, where are seen a number of life-sized Buddhist figures, together with numerous paintings and carvings. From the balcony a very fine view of the city is presented looking to the west, while on the north the mountain view is really beautiful.

The main temple, close by the entrance building, is one of the largest in Kioto, and the visitor who aims at even a cursory inspection of all its contents must devote the best part of a day to it. In fact, a similar statement may be made regarding many of these institutions, and the omission in this work of minute descriptions and details of exteriors and interiors should not be considered as an indication of the absence of extremely interesting features, but rather to a fear that repeated recurrence to such will weary the reader and increase the bulk of the volume.

Through our legation in Tokio we had secured a permit, without which there is no admission, to visit the old Mikado's palaces in Kioto, and had



looked forward with interest to using the privilege extended. Chamberlain says of these, "Even a passing glance at the exterior is better than nothing." He should have said, "See the exterior and be satisfied"; for after one's patience is exhausted by the delay and "red tape" to which he is subjected in gaining admittance, the interior is anything but interesting.

Near the Mikado's palace is the Doshisha (*Doh-she-shah*), or foreign university, to the girls' school of which Mrs. G. paid a special visit, and

expressed herself delighted with the practical course of instruction therein pursued. Upon the following morning a pretty little Japanese girl, one of the scholars, rode up to the hotel door in her jinrikisha, and presented to Mrs. G. a dainty little piece of needle-work, made by herself, as a souvenir of the visit.

If the lady traveller has not yet seen the geisha girls dance and heard the samisen girls play, Kioto is the best place to indulge the curiosity in private, for the city has great numbers of them; and at an expense of about four yen for each girl the boy or guide will secure a bevy to give an evening performance in the Japanese quarters of the hotel. The dancing performance is quite "proper," and is worth seeing once, while a recollection of the music (?) permits one, upon arrival at home, to listen to the cornet or accordeon exercises of his next door neighbor with complacency, if not with delight.

The passage of the Katsuragawa (*Kah-tsoo-rah-gah-wah*) rapids is one of the pleasantest

day's experiences of Kioto. With jinrikishas (two men to each) we leave the hotel as early as seven o'clock, carrying lunch with us. After passing through the city in a westerly direction, and getting the full strength of the odors arising from the uncovered offal buckets carried by yoke-sticks on the shoulders of coolies, the contents of which are used as fertilizers on farms and market gardens, we make the ascent of a long hill covered with groves or forests of the beautiful bamboo, half way up which a halt is made at a one-story thatch-roofed "chaya," or roadside eating-house, where the coolies get rice, fish, and a smoke, while we drink tea and eat oranges.

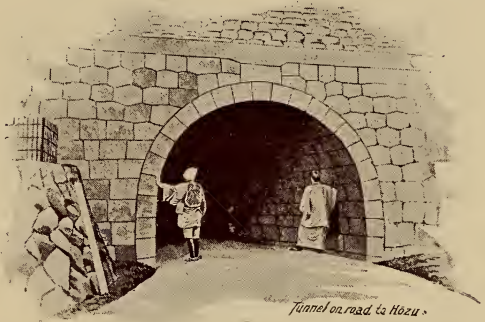


*Samisen Girl and Coolie*



Near the summit a tunnel is entered, where the down grade commences, and the coolies break into "hiyi's" and a run at the same time. The latter they keep up through the little hamlet of Oji (*Oh-jee*) at the foot of the first hill, until reaching the village of Hosu (*Hou-soo*) upon the river (fifteen miles from Kioto by the road we have travelled), where are found sampans, or large flat-bottomed boats, waiting to take us down the rapids. The coolies and jinrikishas, with ourselves and three boatmen, comprise the cargo and crew of one sampan, which when pushed off from the shore immediately enters "quick water" that, in its passage between rock ledges, becomes a turbulent, seething mass.

High-sounding names, such as "Tiger's Path," "Lion's Mouth," "High Rapid," etc., are given to rapids that at times, as we fly through, would seem to threaten destruction to our frail, flexible boat; but the long pole of our bowman and the stern oar guide the boat away from the rocks that lie in the course. The precipitous wooded hills on either side, the mad rushes through gorges and "around corners," the passing of timber rafts, and the meeting of boats rope-towed up river by men who leap from rock to rock, sustain the excitement of the passage, and present new pictures continually.



Tunnel on road to Hosu.

The thirteen miles to Arishi-yama (*Ah-ree-shee-yah-mah*) and its tea-houses on the left bank of the river are passed all too quickly. Here, upon one of the projecting platforms, we eat the lunch we have brought with us, supplemented by tea and beer supplied by the tea-house keeper; and an hour later we alight from our jinrikishas in the courtyard of the hotel.

For a tour of Lake Biwa (*Bee-wah*) we leave Kioto by the first train (about six o'clock) in the morning, arriving in forty-five minutes at Baba station, one mile from Otsu, a bright, live town standing upon the shore of the lake. This lake is thirty-five miles long and twelve miles wide. From a hill, covered with a great temple called Miidera, on the northern outskirts of Otsu, a fine view of the lake and vicinity is afforded; and it is well to ascend it, to fix in the mind the location of interesting points.

A ride of between three and four miles along the shore of the lake brings us to the giant pine-tree Kurasaki (*Koo-rah-sah-kee*), nearly one hundred feet high and forty feet circumference of trunk, with perhaps four hundred branches from two hundred and thirty to two hundred and eighty feet long. So great are these limbs that a wooden frame work with stone supports are necessary to keep them from breaking.

Returning to the village of Otsu we embark on a small steamer touching at Hikone (*Hee-koh-nay*) and Maibara (*Mah-yee-bah-rah*), affording the finest possible views of Hiy-eizan (*Hee-yay-zan*) and Hirayama (*Hee-rah-yah-mah*) mountains on the opposite side of the lake, and of the lake itself.

Hikone contains the ruins of an ancient castle, and has an excellent inn called Raku-raku-tei (*Rah-koo-rah-koo-tay*), and a beautiful garden which may be seen within a few minutes, and passage resumed on the same boat, if sufficient inducements be held out to the captain to tarry.

At Nagahama (*Nah-gah-hah-mah*) we leave the boat, catching here a train on the branch road to Maibara (fifteen minutes' run), from whence a train on the main line gets us back to Kyoto in time for late dinner.

Lake Biwa, with nearly eighteen hundred villages fringing its shores, its west side a grouping of forest-covered mountains, and its east side a succession of settlements and cultivated gardens, is worthy of a more extended visit than we gave it; and an inspection of the curious Lake Biwa Canal, constructed upon the plans of Tanabe Sakuroa, former student of the College of Engineering in Tokio, is extremely interesting. Commenced in 1885, it was opened in 1890. The main branch, nearly seven miles long, flows into the Kamogawa River, which passes through the city of Kyoto, and is used for purposes of navigation. The other branch, five miles long, is for irrigating and power purposes. Where surface excavation was not possible, the engineers have resorted to tunnelling, so that long stretches of the canal are not exposed to outside view.



A jinrikisha journey along the east coast as far as Naka-nogo (*Nah-kah-nogo*) must present many places and things worth seeing, and afford fine views of the lake and opposite mountains; but if the traveller merely desires to get a fair idea of the sheet of water and its surroundings, the one-day trip, as made by us, is sufficient for the purpose.

Our itinerary, allowing six days at Kioto, was already disarranged by our ten days' stay; owing, first, to the fact that places of interest lay long distances apart, and, second, to the attractive shops, compelling "just one more day," each day's stay bringing some fresh attraction that must be seen.

A night ride in Yokohama, at the time, seemed a novel experience; but traversing the narrow sidewalkless streets of Kioto, and finding wherever we might go the same throng of bronzed oriental humanity with its Babel of tongues, the long paper lanterns illuminating each shop front, and with coming of night the vendors' stalls on every thoroughfare, whose flaming torches give a weird color to the picture, — these formed a series of tableaux which not even the pencil of a Doré could reproduce with a realism worthy of the originals.

## OSAKA.

OSAKA is distant from Kioto twenty-seven miles by the Imperial Government Railway, and there are fifteen daily trains between the two cities. The Jiu-tei (*Joo-tay*) Hotel, a mile from the station, is an inferior institution, with foreign beds and table; but as it is a matter of "Hobson's choice," there being no other, it must be accepted rather than miss seeing this "Venice of Japan."



A glance at the sectional plan of Osaka on the general map shows that three rivers, or branches of rivers, flow through it, while seven canals traverse the main portion of the city, their sides being continuously occupied with houses overhanging the water. These rivers and canals are crowded with junks and sampans, carrying produce, passengers, and holiday makers from one section of the city to another, or to suburban tea-houses and gardens; for the Japanese are an amusement-loving people, and whether it be a theatre, wrestling match, political meeting, or geisha dance, a crowd will always be present.

The Mint, situated on the Yodogawa River, about fifteen minutes from the hotel, is worth visiting; and although the presentation of personal cards may gain one admittance, it is better to get a permit at the Prefecture office.

On the opposite side of the river stands an old castle, surrounded by a moat and parapet walls, and with battlements upon the outward corner of each angle. Attention is called to the immense size of some of the stones forming the walls, one in particular weighing forty tons, so we were assured. Admittance to the interior is had by presentation of cards at the entrance.

Beyond the castle is the parade ground, where at the time of our visit a regiment of infantry was engaged in drill, which included jumping from a height and scrambling over obstructions. The inferior stature of the Japanese is very marked when an assemblage of men is thus seen together; and if it were possible to contrast it with a body of American troops, the latter would appear gigantic in comparison.

The average height of Japanese men is about the same as English and American women, while with the opposite sex, the stature of the average American girl of fifteen would equal that of the Japanese matured female. The contrast, however, between the physical build of the upper and lower classes, particularly the men, is very marked. The majority of the former are narrow-shouldered, flat-chested, and with thin legs and arms. The latter are generally stout-limbed and full-bodied, but seldom have good hip development. The foreign traveller, therefore, by reason of his comparatively great weight, must, upon jinrikisha journeys, have two, and sometimes three, coolies to take him over a road that one would suffice for a Japanese.

In this regard we had frequently observed that our coolies, before starting on a jinrikisha journey, would gather in a circle and go through some performance. Upon asking Shimid what it meant, he informed us that the coolies were tossing a coin "to see who would carry master" (the writer, who weighed one hundred and ninety pounds).





Beyond a few unimportant temples, two bazaars, and some fine bridges spanning the rivers and canals, the chief attraction of Osaka lies in its shops; and it would seem as though every family included within its half million inhabitants keeps a shop of some kind. In the district of Korai-bashi (*Koh-ri-bah-shee*) the curio shop of Yamanaka (*Yah-mah-nah-kah*) will be found worthy of a call, and there are many others in the vicinity.

Yube Meizan (*May-zan*), one of the leading porcelain decorators in Japan, resides and has his workshop at 197 Yashiki (*Yah-shee-kee*). A very interesting hour was spent in observing the methods employed by him in placing on the ware the colored ornamentations which, by reason of their delicacy of detail, command such high prices.

While Meizan makes the designs for each piece, his workmen, squatted on their mats, execute by the aid of magnifying lenses their parts in detail. One paints butterflies and flowers; another, the diminutive open-eyed and face-expressed human figures; yet another, landscapes; and so on. For this employment of artistic skill they receive the enormous compensation of one yen per day.

Those who fancy the blue and white cotton rugs seen everywhere in Japan, and sold in America at exorbitant prices, should visit the shop of Mitani (*Mee-tah-nee*), on the street called Hommachi, where the rugs in any size, color, and quality are sold. These are woven at Sakai (*Sah-ki*), six and a half miles from Osaka, on the Hankai (*Han-ki*) Railway (trains every forty minutes from the Nanba station on the south side of the city).

Of the large cities of Japan, Osaka shows less the result of foreign intercourse than any. To be sure an occasional public building in European style is encountered, looking strangely out of place amid the labyrinth of native structures; but the whole atmosphere of the city leads to the conclusion that it is more distinctly Japanese than any of its contemporaries. Its canals, markets, shopping streets, temples, gardens, and tea-houses are quaintly attractive, and a week's time would hardly serve to make one familiar with its salient features; but the lack of a comfortable hotel causes a curtailment of time which the visitor would otherwise allot to such an extremely interesting city.

## NARA.



A VISIT to Nara (*Nah-rah*) may be crowded into one day by taking the train at six in the morning from the Minatocho (*Me-nah-tocho*) station, located in the vicinity of the Nanda. Two hours are occupied in covering the twenty-five miles run; and upon arrival jinrikishas should be taken to the Musachino inn, where breakfast in semi-foreign style can be procured, the time occupied in its preparation being profitably employed in inspecting the pretty park in which the inn is located.

By a path descending the hill from the inn, and down a series of steps, an assemblage of shops are passed where are sold toys, horns, etc.; the only other special article made in Nara being India ink.

A little to the left, after passing through a small temple, a pretty wooded grove, and up an avenue of stone lanterns, we approach the main temple of Kasuga (*Kah-soo-gah*). The bright red of the temple buildings, within a grove of magnificent cryptomeria trees, recalled somewhat similar surroundings at Nikko, while the added novelty of numberless brass lanterns suspended from the edifices lent a new charm to the scene. Through further rows of stone lanterns, on the right, is the temple of Wakamiya (*Wah-kah-mee-yah*), where, within one of its outbuildings, some girls arrayed in Zouave trousers and white blouses, to the music (?) furnished by two or three priests, perform, for one yen each, a dance called Kagura. The dance consists of graceful figures and posturings, accompanied by the movements of fans and bells. We should have enjoyed the dance better had the thick coating of whiting been washed from the faces of the girls.

The Shinto Temple of Hachiman is reached by retracing our steps to the inn, and thence through a fine growth of maples, with which the edifice is surrounded. Although the building is greatly out of repair, the combination of its white and red colors with the green foliage is very attractive. A little farther on are the temples of Shi-gwatsu-do (*Shee-gah-tsoo-doh*) and San-gwatsu-do (*San-gah-tsoo-doh*), only of interest as representing past centuries, for the hand of man has not for years been extended to their repair or adornment.

A short distance beyond, and reached by ascending a number of stone steps, is the temple of Ni-gwatsu-do (*Nee-gah-tsoo-doh*), curiously built on the side of the hill, with its front and sides supported by piles or crib-work. This building is in fairly good repair, and from a long outside gallery a fine view of the town of Nara is had.

Passing down this gallery we reach the great copper bell of Todaiji (*Toh-di-jee*), which is nearly fourteen feet high, and weighs thirty-eight tons; and still farther down the hill we enter the enormous building which contains the bronze figure of Buddha, said to be six feet higher than the Dai-Butsu at Kamakura.

Excepting in name this image is totally dissimilar to any of those we had previously seen. The black face, with its distended nostrils and puffed cheeks, suggests rather an African cast of countenance; but this may be owing to departures from the original model while undergoing repairs, for we are told that between the year 750, when the image was first completed, and 1570, the head was three times burnt off and fell to the ground. While the Kamakura figure shows both hands resting upon the knees, that of Nara has the right arm extended upward, with the palm of the hand to the front.

On the right and left of the Dai-Butsu are images nearly eighteen feet high, built in modern times, and placed in their present positions, doubtless, with the shrewd idea that their known height yet diminutive appearance in contrast with the central figure would lend enormity to the main attraction.

The building in which the figure is located in itself excites our wonder, notwithstanding its dilapidated condition. Built in 1710, the image it now shelters having been for nearly a thousand years exposed to the elements, it is over one hundred and fifty feet high, three hundred feet long, and one hundred and seventy-five feet deep. It *already* shows the ravages of time and need of reconstruction; and in this respect it is surprising how quickly objects only one or two hundred years old become in our minds associated with the near past, as we see everywhere in Japan the results of labor of the eighth and ninth centuries.

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A veritable museum of curiosities, consisting of statues, swords, pottery, masks, woven and embroidered cloths, carvings and pictures, caused us to regret that engagements previously made prevented more than a passing glance at the many objects of interest.

A short distance below is the temple of Kobukuji (*Koh-boo-koo-jee*), with two picturesque pagodas and several interesting outlying buildings, one of which, called the Nan-endo, containing two large figures of the Goddess of Mercy, is octagonal in form.

Aside from the pretty little lake with its pagoda view, which is best seen from the opposite side of the water, the foregoing embraces the principal sights of the place.

The early afternoon train brings us back to Osaka at three o'clock; and as our heavy baggage has gone on to Kobe (from Kyoto) we have ample time to take another look in the shops, and to get the five o'clock train from the Imperial Railway station, which lands us at the Sanomiya station in Kobe about six o'clock.

## KOBE.



KOBE, the commercial rival of Yokohama, and one of the five treaty ports, is a city of one hundred and thirty-five thousand inhabitants; and while the proportion of resident foreigners is not so great as in the last named place, foreign ideas and language seem to have taken root and spread to a greater extent. This is evidenced by the fact that more or less English is spoken in almost every Japanese shop here.

The situation of the city is very fine. From the edge of the really beautiful harbor, along which it is built, for nearly three miles is a level a quarter of a mile in width, upon which the foreign settlement is built; and from thence a gradual slope, on which are the residences, is maintained to the foot of the rugged but picturesque chain of mountains, which form the background and reach a height of two thousand five hundred feet. Even the face of this range is dotted with fine foreign houses.

To the west of the "settlement" lies the Japanese native town, extending to the Minatogawa (*Mee-nah-toh-gah-zwah*) River, dividing Hiogo (*Hyoh-goh*) from Kobe. The banks of the river are lined with pine trees, along which are well-kept walks leading to several temples and *one more* Dai-Butsu.

The principal bridge connecting the two cities is at the end of Moto-Machi, the leading business street of the native town. In this street curio shops abound; but that known as "Hari-shin's" contains more *old* stock than any one establishment in the country, from any desired kind of a god to suits of armor, pagodas, stone lanterns, swords, old and new porcelains, embroideries, lacquers, copper and bronzes. But the special purchasable novelty of Kobe is bamboo ware, — bamboo curtains, baskets, cabinets, tables, chairs, furniture, and knick-knacks generally. The visitor will do



well to avoid purchasing the large articles of bamboo, for they are almost sure to fall apart when subjected to the steam or furnace heat of our American houses.

The Kobe Club, maintained by the foreign residents, has the finest club building in Japan, its reading and billiard rooms being models of comfort and convenience. Files of American and English papers here delighted the heart of the wanderer, for, since leaving Yokohama, no news from the outer world had been received.



Kobe possesses three foreign hotels,—the Oriental, the Hiogo, and the Colonies; and if the two latter are one half as comfortable and as well kept as the Oriental (which there is no reason to doubt), they merit the patronage they receive.

Mrs. G. was very enthusiastic over her visit to the kindergarten school managed by Miss Annie Howe, who, impelled by the highest motives, left

her comfortable home in New Hampshire to take up educational work among the Japanese. Native graduates from her training school preside over the classes in the Kindergarten, besides establishing similar schools in other places.

Twenty minutes by jinrikisha through the eastern part of the city takes us to the Nunobiki (*Noo-noh-bee-kee*) waterfalls. From the jinrikisha stopping place we follow a path along the edge of a gorge to the first, or "Woman," fall, a pretty cascade forty-three feet high. Passing through the tea-house fronting it, and across a little bridge, we wind around and up the hill to the "Man's" fall, eighty feet high, where, at a tea-house, a cup of tea is served. From a hill quite near the fall a good view of Kobe is had.

Numerous fine walks abound near Kobe, nearly all of them leading up the mountains back of the town. That to Maya-san (*Mah-yah-san*), near the top of which stands the Maya-Bunin temple, built in the sixth century, is chiefly interesting from the fact that it is the highest mountain behind the town.

Takarazuka (*Tah-kah-rah-zoo-kah*), ten miles by the Imperial Government Railway, to Nishinomiya (*Nee-shee-noh-mee-yah*) station, and thence about four miles by jinrikisha, should not be omitted from the trips about Kobe; for, aside from the usual excellence of the food served in the foreign hotel located there, the mineral baths and general attractive surroundings of the place well repay the visitor for the time expended.

The lover of old temples may gratify his taste in that direction, for in the vicinity of Kobe and Hiogo there are several within easy walk or ride.

Travellers having letters of introduction to foreign or "high class" native residents of the city are sure to be cordially received, for in no city in Japan does hospitality abound to such an extent; therefore it need not be considered strange that we spent seven days in and about Kobe.

## ISLANDS OF AWAJI AND SHIKOKU.

HAVING determined upon a trip through the Islands of Awaji (*Ah-wah-jee*) and Shikoku (*She-kokoo*), we assumed that there would be numbers of persons in Kobe from whom we could get information regarding roads, inns, etc.; but to our surprise not one of those whom we met had ever travelled there. Finally we were referred to a missionary who had been in Awaji some time previous, from whom we were able to learn a little.

Reducing our baggage to the contents of a Japanese "Yanagi-gori," or wicker basket, resembling in shape the canvas "extension" used in the United States, and packing another with fresh bread, biscuits, meat, cold fowl, prepared coffee, canned milk, butter, knives and forks, and spoons, we took the half-past six morning train from the Hiogo station of the Sanyo Railway for Akashi (*Ah-kah-shee*), eleven miles distant, the track following the seashore and passing by the summer retreats of wealthy foreigners and Japanese.

Upon leaving the train at Akashi, jinrikishas take us through the village to the "hatoba" (*hah-tobah*), or boat landing, where we embarked upon a sampan for a passage across the straits to the northern point of Awaji, a distance of five miles; not, however, before our passport had been shown, at the instance of a local officer. Two boatmen, with long flexible sweeps fastened near the stern of the boat on either side, propel the sampan by a "sculling" motion, and promise to land us in an hour; but it is two hours before we touch the beach at the village of Awaya (*Ah-wah-yah*), a mile beyond the lighthouse point, and then only after our holding out the inducement of a ten sen present to each boatman.

While our boy was engaging "strong" coolies and jinrikishas for the journey, we stood within the entrance of the very dirty inn on the narrow main street, in front of which apparently the whole town had swarmed to gaze at us, so great a curiosity was a foreigner to these people.

With two coolies drawing each vehicle, one between the shafts and a second ten feet ahead with the noose of a rope around his shoulder, we hurried through the village and up a rough hilly road, immediately after coming upon an excellent highway, which we held thereafter throughout the

day's ride. The road, just wide enough for two jinrikishas, follows the seashore all the way along the east coast of the island, curving inward or outward as the sea forms coves or promontories; sometimes only twenty feet above the surf, and again rising to a height of two hundred feet, yet

always so near to the ocean that a stone can be tossed into the water. On the right ranges of hills and mountains loom above, broken every few miles by villages nestling on the hillside, or rice-fields covering little valleys. Some of the stone bridges crossing the mountain streams date back to the thirteenth century, and are marvels of masonry and artistic curves.



On road to Sumoto.

Through the villages of Kariya (*Kah-ree-yah*), Sano (*Sah-noh*), and Shidzuki (*Shee-dzoo-kee*), our coolies keep up their run, the perspiration

trickling from their faces and necks down over their naked bodies, and, excepting when ascending hills, a walking gait is not assumed. And so we bowl along this picturesque road over the twenty-four miles into Sumoto (*Soo-moh-toh*) in four hours and ten minutes. The town is not seen until we round a projecting cliff a mile or more distant from it, where, from a height of several hundred feet, we look down upon its solid mass of houses lying in a basin scooped out among the mountains which enclose it on three sides.

At the Nabeto (*Nah-bay-toh*) inn we come to a halt, take off our shoes in the entrance way, and ascend the steep polished stairs to a room overlooking the street. The usual bustling preparations for our reception are apparent. "Fusuma," or paper slides, brought from some other part of the inn, are run into grooves cut in the wooden beam which depends from the ceiling, making two rooms out of the large one into which we are at first ushered. The "yu" (hot bath) is shortly announced as "ready," and the writer, in kimono and sandals, follows the serving girl to the little bamboo enclosure in which it is located.

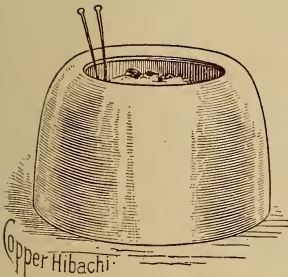
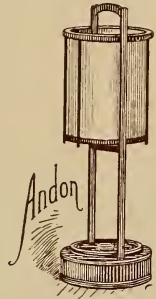


INN BATH

If a puncheon, or large barrel, were sawn in two through its greatest circumference, and in the half to be used a longitudinal piece of eight by sixteen inches were cut out near the bottom, and in this space a deep copper pan in which to burn charcoal were inserted, you have the bath-tub of the ordinary inn; and to the tired traveller the water at a temperature of one hundred to one hundred and ten degrees is a complete restorer of vigor.

Meanwhile, Shimid had secured a fine, fresh-caught fish and broiled it over the "kamado" (*kah-mah-doh*), or kitchen fire, which, with bread, coffee, and canned butter, was served to us by the girl waitress, while we sat upon the silk cushions on the floor mats.

As darkness came on, "andon," or paper lanterns, mounted on a wooden frame three feet high, with lighted lamp inside, were brought in. The outside wooden shutters, or "amado" (*ah-mah-doh*), which during the daytime are all in a wooden case at one end of the balcony, are slid along into position until the fading twilight is entirely shut out from the room. The front paper slides are then closed, an "hibachi," or warming pot, with its burning charcoal, is brought in and set before us, and, excepting laying the bed, we are supposed to be made comfortable for the night.

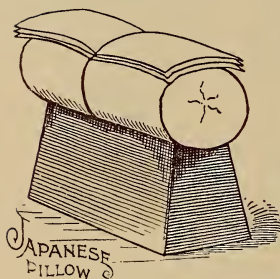


The Japanese bed consists of six, eight, or ten "futon" (*foo-ton*), or bed-quilts, often made of silk with eider-down or cotton filling. These are laid on the floor upon each other, the upper or head end being in front of the Kakemono hanging in the niche, referred to in our visit to Mrs. M.'s at Shinagawa. The occupant may sleep under one or more "futon," according to the temperature; but of course the more one has over him the less soft the bed is.

The Japanese "makura" (*mah-koo-rah*), or wooden pillow covered with layers of rice-paper, on which the neck instead of the head is laid, is never attempted by foreigners; for, as in our case, the inflated rubber pillow affords some degree of comfort, and, after a few trials, makes a very fair head-rest. During the warm months the traveller should take along sheets of "abura-kami" (*ah-boo-rah-kah-mee*), or oiled paper, to lay above and beneath the body, to secure exemption from fleas or vermin while sleeping; and a quantity of flea-powder will be found useful.



Lack of ventilation in the Japanese room cannot be raised as a question for criticism, for, although the outside wooden shutters and inside paper screens at night effectually shut out the air from the street front, the open scroll work or latticed openings above the screen partitions toward the interior court afford all the ventilation required, at least in cold weather. Not infrequently, also, similar openings exist above the paper partitions dividing adjoining rooms, which is an advantage provided the next room occupant is not addicted to the common habit of indulging in frequent smokes during the night, which invariably terminate with rapping the pipe bowl on the hibachi's edge to remove the remaining ashes. When the hibachi is of copper, a resonant sound, trying to the nerves of the foreigner, pervades the whole institution; and if several smokers happen to be fellow-lodgers, only sheer exhaustion will result in a whole night's rest.



The chances are that before one is fairly awake a girl, pushing aside a paper screen (for there are no fastenings), enters the room with a cup of tea and a sweet cake, while another creates an unearthly clatter by sliding the outside shutters into their "day box"; and when it is remembered that similar action is going on at every house in the neighborhood, all thought of a "beauty nap" may be abandoned.

The morning ablutions are performed in a copper wash-bowl, which stands on a wooden shelf in an adjoining corridor, unless the bath-tub is again resorted to; and the traveller is always required to furnish soap and towels.

It will be sufficient to say that the "chodzuba" (*cho-dzoo-bah*), or toilet closet, encountered in the interior inn differs in every particular from our modern adoptions. As a rule, however, the natural cleanliness prevailing with a people who bathe at least once, and not infrequently three and four times, a day, extends to their domestic surroundings; yet the foreign visitor is surprised to learn that the hundreds and thousands of coolies met in the streets and upon every road, carrying buckets suspended on the ends of yoke-sticks, are the scavengers of Japan making their daily collections of house sewage.

It would certainly seem that an otherwise cleanly people would have adopted sanitary systems saving the atmosphere from pollution; but when it is stated, and we believe with truth, that the Japanese olfactory organs are impervious to odors, one reason for pursuing their old-time custom in the particular mentioned may be apparent.

The average charge for foreigners, at inns or tea-houses, is seventy-five sen per person for supper, lodging, and breakfast, with a fee, or "tea-money," of twenty-five sen for two, for service rendered; and although the inn food may not be consumed, the use of the inn kitchen for preparing foreign food is regarded as a fair offset.

Sumoto's only specialty is the orange grown in the vicinity, and the orange paste, or marmalade, prepared from the fruit; but the delightful situation of the place will be recognized.

A stroll through shop streets is attended with the following at our heels of curious crowds of natives, who never seem to tire of watching us, although a police officer endeavors at intervals to relieve us of their attentions.

Shortly after breakfast we resume our jinrikishas en route to Fukura (*Foo-koo-rah*), twelve miles hence over the mountains, stopping on the way at Igano (*Eegah-no*), a little off the main road, and three or four miles from Fukura, where are two potteries in which the once celebrated Awaji ware is made. Most of it is highly colored, but the coloring lacks the artistic blending and softness which we later on find in Kyushu (*Kyoo-shoo*). Half an hour can be advantageously spent here in noting the processes of grinding, moulding, baking, and ornamenting.

From the keeper of the Idzuma (*Eedzoo-mah*) inn in Fukura we engage a boat and boatman to take us along the coast of the mainland, from whence we can witness the violent rush of waters through the Naruto (*Nah-roo-toh*) channel, separating Awaji from the island of Shikoku. The breadth of the passage is about one and a quarter miles, and through it rushes and tumbles a seething mass of water, in which even the largest junk could not safely be navigated when the spring tides give the greatest turbulence and velocity.

From Fukura to Muki (*Moo-kee*), or Muya, as it is frequently called, on the island of Shikoku, we take a sailing boat across the strait below the Naruto channel, a distance of six and a half miles, which is covered in one hour. As the inn at Muki is inferior, we engage coolies and jinrikishas and press on down the coast to Tokushima (*Toh-koo-shee-mah*) over a good and



◦ INN LAVATORY ◦

picturesque road, an approximate distance of twelve miles, where, at the Hiragame (*Hee-rah-gah-may*) inn, we find excellent accommodations.

Tokushima (sixty thousand inhabitants), said to be the finest town on the island, is well worthy of a visit, if only to see the handsomest women in Japan, for which the province of Awa is noted. Taller in stature and with more rounded limbs than most of those we have seen, their clear-cut profiles, long eyelashes, and finely-shaped mouths, together with their almost olive complexions, render them exceedingly attractive.

The city is situated on the Yoshimo-gawa River, about two miles from the seashore, and possesses two temples and the remains of a castle. From the hill back of Tokushima a magnificent view of the city, the sea of Kishi (*Kee-shee*), and the island of Awaji, from whence we have come, is afforded.



ROOM GIRL.

Leaving Tokushima about mid-day, two coolies to each jinrikisha, we take the coast road for Tomioka (*Toh-mee-oh-kah*), fifteen miles distant. Travellers following this course must take care that the coolies do not succeed in taking a second or interior road, which lacks the boldness and rock features of that next the sea. Rows of tall, graceful pine-trees lend beauty to this road, while the way itself, like that leading to Sumoto, follows the indentations of the coast around pretty bays, or winds along a mountain side to and around some projecting point, and then down long declines until another level is reached.

The few hours of daylight left is sufficient for Tomioka; therefore, after a night at the Tosa (*Toh-sah*) inn, with fair accommodations, we resume our journey early next morning toward Kochi (*Koh-chee*), about ninety-five miles distant. After passing through Hiwase (*He-wah-sây*) the road follows the coast all the way for twenty-five miles.

Just after passing the boundary line of the province of Awa we reach the hamlet of None, where, leaving the main road, we turn due west and follow a cross road for seventeen miles, until we again strike the seacoast near Nahari, thus effecting a saving of seventeen or eighteen miles against the main highway by Tsuru, near Cape Murodo. Upon reaching Akoako (*Ah-koah-ko*), twelve miles from our destination, we again bear inland for the balance of the way into Kochi.

This route from Tomioka to Kochi requires two long days of hard travel. The inns along the coast are poor; and while the scenery is grand the tired

body causes a lessening of the powers of appreciation. The coolies begin to "lag," and while promises of "shinjo," or present money, excite to temporary efforts, the fact that they are tired is constantly apparent; and they are not more relieved than ourselves when we alight at the door of the Emmei-ken (*Em-may-ken*) inn at Kochi.

Mistakes are often discovered when it is too late to remedy them. We made ours in passing beyond Tokushima; for had we there turned about, and at Muki recrossed to Fukura and followed back the west coast of the island of Awaji, we would have saved the long ride to Kochi, and seen (according to later accounts) fully as interesting a country.

Kochi is the capital of the island of Shikoku, with a population of thirty-three thousand inhabitants, and is situated at the head of an inlet three miles from the sea. It is a busy, wide-awake place, and has earned the reputation, within recent years, of being the scene of more political "rows" than any place in Japan. Most of the public buildings are of foreign style, and it possesses the usual quota of temples, tea-houses, and shops, — and a theatre. Articles made of coral are the purchasable novelties, many of them being examples of artistic skill; and they are sold very cheap.

The Japanese steamer "Toshin-maru" was announced to sail for Kobe on the second day of our stay in Kochi, and, although the accommodations were poor, we were glad to accept them and pay the five yen passage money, feeling that seventeen hours would land us where European beds and food could be enjoyed as luxuries.





## THE INLAND SEA.

STEAMERS of the "Nippon Yusen Kwaisha," or Japanese Steamship Company, starting from Yokohama and stopping at Kobe, make weekly passages through the Inland Sea and around to Nagasaki. Steamships belonging to the North German Lloyd's Line will also be found advertised for the trip, which they do not make with any degree of regularity.

We had secured passage on the "Saikio Maru" (*Si-kyoh-Mah-roo*), commanded by Capt. George W. Connor, a native of Cambridge, Mass., one of the Japanese Company's fleet of fifty-eight steamships which ply in every direction the waters surrounding Japan, reaching the Chinese ports of Hong-Kong and Shanghai; Tiensen, Jinsen, Fusan, and Gensan in Korea, and Vladivostock in Russian Siberia.

The administration of the company is purely Japanese, the directors being, with one exception, natives of the flowery kingdom, whose management of affairs result in the division of nine per cent annual dividend upon the eleven million yen capital.

The "Saikio Maru" and "Kobe Maru," the latest additions to the fleet, are certainly fine specimens of marine architecture. With the exception of the commanders (usually Englishmen) the officers and crew are Japanese and Chinese; and the attendance, table service, and luxurious fittings of the cabins cannot be excelled. Electric lights, superb baths, excellent spring beds, and open tiled fire-places contribute to the comfort and homelike qualities of these ships.

Nearly all the servants are Chinese boys from Foochow or Canton, whose rapid acquirement of English is only a little more remarkable than the manner in which they use it. Asking our room boy one morning "What time?" (what o'clock) he replied, "Sleben quartle," meaning quarter past seven, because he put the seven before the quarter. In a few moments he returned, and, having discovered that it lacked some minutes of the hour, said, "Sleben he not come yet."

Their difficulty of expressing the difference between masculine and feminine gender is shown by such questions as "Misse (Missus), *he* want tlea (tea)?" But we found them to be excellent servants, willing and atten-



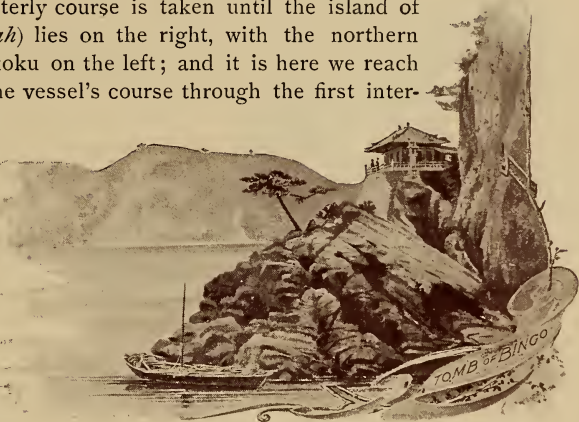
tive at any hour of night or day, and possessing such retentive memories or imitative tendencies that, having once been shown how to do a thing, it would always be done just that way.

The steamers usually sail from Kobe at daylight in the morning, so that passengers going on board the night previous find themselves before breakfast time in the Sea of Harima, one of the five bodies of water into which the Inland Sea is divided.

The course thence from the anchorage at Kobe has been to and around Wada Point, the southwestern limit of the harbor of Kobe, through Akashi Strait, separating the island of Awaji from the mainland, where the Harima Nada, or Harima Sea, is entered. Immediately after rounding the point of Awaji a southwesterly course is taken until the island of Shodo-shima (*Shodo-sheemah*) lies on the right, with the northern point of the island of Shikoku on the left; and it is here we reach the deck in time to watch the vessel's course through the first interesting passage. Shortly Takamatsu (*Tah-kah-mah-tsoo*), a town of thirty thousand inhabitants, comes in view; and a little farther, on the other side, the cliff island of Okishima (*Oh-kee-shee-mah*) looms up.

From here the necessity of a thorough knowledge of the channel, amid the numberless reefs and islands, becomes apparent by the continuous and rapid movements of the ship from one side to another; and at times it seems as though the course were barred, so thickly is the passage strewn with islets rising from the sea about us. The rush of the tide through the narrow channels, heeling the ship from port to starboard, and again from starboard to port, adds to the excitement of the situation.

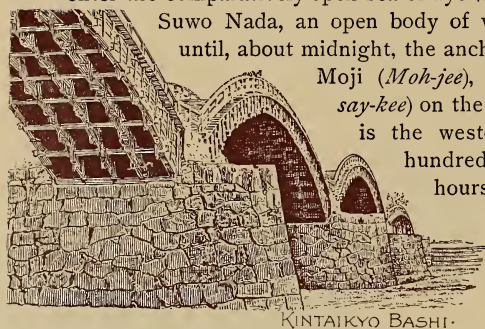
Thus for three hours we thread our way until Tadotsu (*Tah-doh-tss*), a town of twenty thousand inhabitants, can be seen on the left; and shortly after we pass an outstretched finger of Shikoku, and enter the Bingo Nada, or Bingo Sea. Taking the southern passage, we soon find ourselves between two islands, whose precipitous sides rise straight from the water, and beyond groups of smaller islands dot the course.



After sighting Imahari we turn sharp to the north, following the coast of Shikoku until the island of Oshima (*O-shee-mah*) is on the right, where begins a second trial of brains and steam against the power of water. Every pound of pressure is necessary to stem the tide, which at times has a velocity of six or eight miles per hour; and as we enter a passage only two hundred and fifty feet wide, it seems that the ship must be thrown against the rocks.

Villages are constantly coming in sight along the shores; and one seen just ahead will in a few moments be on our beam, and in another minute, by the rapid swerving of the ship, it is seen directly astern.

The archipelago dotting the Bingo Nada is finally left behind, and we enter the comparatively open sea of Iyo (*Ee-yoh*), after which we traverse the Suwo Nada, an open body of water upward of forty miles long, until, about midnight, the anchor is dropped close to the town of Moji (*Moh-jee*), with Shimonoseki (*Shee-moh-noh-say-kee*) on the opposite side of the channel. This is the western end of the Inland Sea, two hundred and thirty-nine miles, or twenty hours, from Kobe.



Writers are apt to be unduly enthusiastic over scenery and pleasant experiences in countries other than their own, therefore we were prepared to discount the

glowing descriptions of the Inland Sea previously read; but having seen its beauties under the most favorable conditions, — viz., fine weather and from a powerful vessel's deck, — we are ready to join the enthusiasts so far as believing that were it possible to multiply Lake George (admittedly the most picturesque of our American inland lakes) until the area equalled that of the Inland Sea, the latter's varied attractions would still hold the comparative relation of a superlative gem to an ordinary diamond.

Moji, in front of which we anchor, is the northern end of the Kyushu Railway, at present terminating on the south at Kumamoto (*Koo-mah-moto*). The line runs through the coal section of Japan, the greater part of the product being brought by railway to Moji, where it is loaded into lighters and towed alongside the steamships.

From the moment of anchoring — about midnight — until six or seven next morning a perfect pandemonium reigns on either side of the ship. Each coal lighter is "manned" by a gang of male and female coolies, who, with shallow round baskets holding perhaps half a bushel, transfer the coal to the ship's

bunkers, passing the filled baskets from hand to hand, the empty baskets being thrown back into the lighter without much regard as to striking a coolie. The half-naked, coal-begrimed creatures, with perspiration pouring down their faces and bodies, never cease their good-natured chatter and chaff, while a basket hitting one of their number on the head is hailed as an amusing feature. Twelve sen (say eight and a half cents) per coolie is the compensation allowed for the six or seven hours' work.

Shimonoseki, on the west side of the strait, is only of interest from an historical standpoint. During the Shogunate period, in 1863, when provinces were ruled as petty monarchies, the Daimio (*Di-myoh*) of Choshu, at Shimonoseki, opened fire, without authority of the General Government, upon vessels flying the American, French, and Dutch flags. Reparation being demanded and refused, a fleet of war-ships of the three insulted nations, together with those of England, bombarded Shimonoseki, and followed it up by compelling the Japanese Government to pay a money indemnity of three million silver dollars to the combined nations.

American statesmen, foremost among whom was Charles Sumner, were gradually led to believe that, in view of the Japanese Government's disavowal of the Daimio's action, and the fact that at the time the country was in a state of semi-revolution, the destruction of the town was a punishment that should not have been inflicted by powerful nations upon a weak one; and that to afterward enforce a money indemnity at the muzzle of guns was not honorable to the United States, or in consonance with the treatment due a friendly people. A bill to refund the amount was introduced in the American Congress, and laid over from year to year, but was finally passed and the amount repaid to Japan. It is to be regretted that this example was not followed by the other nations.

Had we followed the route originally proposed and laid down in our passport, we should have left the steamer at Moji, and proceeded by railway to Kumamoto, a journey of about eight hours; but representations made to us while in Kobe as to bad cars, uninteresting country, and on the whole the desirability of reaching Kumamoto and beyond from Nagasaki, caused a change of programme which we afterward regretted.

At eight in the morning the steamer was again under way, passing through the Straits of Shimonoseki and out into the Sea of Genkai (*Gen-ki*). The mainland and outlying islands, continuously in sight on the left all the way down to Nagasaki, are very rugged and bold, with mountain chains and peaks standing behind. Villages lying in the shore indentations are seen from time to time, while fleets of fishing-junks are constantly in sight.

For about ninety miles from Shimonoseki, or until reaching the long, narrow island of Hirado (*Hee-rah-doh*), a westerly wind causes the open water on our right to make what sailors call "a hubbly sea," sending most of the passengers to their cabins.

Upon nearing Hirado a narrow passage, called Spex Straits, opens up between the island and the mainland, which, under certain conditions of tide, may safely be navigated by large steamers; but the captains of the Nippon Yusen vessels are by the company's orders prohibited from using it, therefore we go through Obori Channel, with the island of Ikutsuki (*Ee-koo-tsoo-kee*) on our right and Hirado on the left.



In succession we pass Nakanoshima (*Nah-kah-noh-shee-mah*) island, just below Hirado; the Goto group, lying away out at sea, Mitoko (*Mee-toh-koh*) on the land side, and Odate (*Oh-dah-tay*) and Kodate (*Koh-dah-tay*) on the right. The island of Matsushima (*Mah-tsoo-shee-mah*), or Pine Island, with its terraced and cultivated face,

Ikeshima (*Ee-kay-shee-mah*) and Hikishima (*Hee-kee-shee-mah*) loom like sentinels guarding the coast, before the wonderful arched rock on the right comes in sight.

From this point to the island gems dotting the entrance to Nagasaki the scenery is really beautiful, while the narrow, winding channel through which we pass to reach the harbor is worthy the brush of any artist. Anchor is dropped off Nagasaki at eight in the evening, exactly twelve hours, or one hundred and forty-seven miles, from Shimonoseki.

From the ship's deck a unique night scene covers the location of Nagasaki: for, while the shadow cast upon it by the mountain background renders even the outlines of its buildings indiscernible, the contour of the harbor, the streets running at right angle with the water's edge, and the entire face of the range are covered by a myriad of lights. Those in the foreground shine brightly through the darkness, but back of these a gradual lessening of intensity indicates distance and height, until a few feeble rays, apparently suspended above the town, mark where the mountain top blends with the sky. With such a scene spread out before us we preferably remained on board till morning, particularly as in so doing we were saved the inconvenience of a night transfer in open sampan to the landing wharf.



## NAGASAKI AND VICINITY.

NAGASAKI, containing fifty-five thousand inhabitants, lies on the east side of its harbor. The foreign settlement extends along the water front for nearly half a mile, the water boulevard being named "The Bund," upon which are located the custom-house, telegraph office, bank agencies, business places of foreign merchants, and the offices of all foreign consulates excepting that of the United States, which office is at the residence of the consul on a hill to the right of the town.



Accredited travellers are welcomed to the Nagasaki Club, a comfortable, homelike institution upon the Bund, where, after business hours, representative foreign residents of various nationalities assemble for social amusement.

Through the courtesy of Mr. J. J. Quin, the British consul at Nagasaki, the privileges of the club were tendered and gladly accepted, and the acquaintance was here formed of the several gentlemen who, as consuls, serve respectively the interests of France, Germany, Norway and Sweden, the Netherlands, etc.



To the American who observes the condition of diplomatic representation in the East, it must become apparent that his own country, from a business standpoint, is oftentimes handicapped. Not that the *personel* is inferior to that of our commercial rivals, but from the fact that the periodical displacement of our representatives occur when they are best equipped to practically advance the interests they represent. Great Britain, for example, has a diplomatic school constantly in session. Young men of education, whose relatives or influential friends are or were in the service, receive appointments as consular clerks. If they evince the necessary aptitude, promotion to consulates at comparatively unimportant places follows; and so they move upward as promotions or vacancies occur in better places. Meantime they are learning the language of the country, becoming conversant with the laws and treaties, and studying the commercial requirements and products of the people they are among. They become familiar with every phase of consular and commercial life, and are, in point of fact, commercial agents for Great Britain's manufactures. So long as their personal reputations are maintained, and their official duties are performed satisfactorily, they have no fear of being superseded through changes of administration.

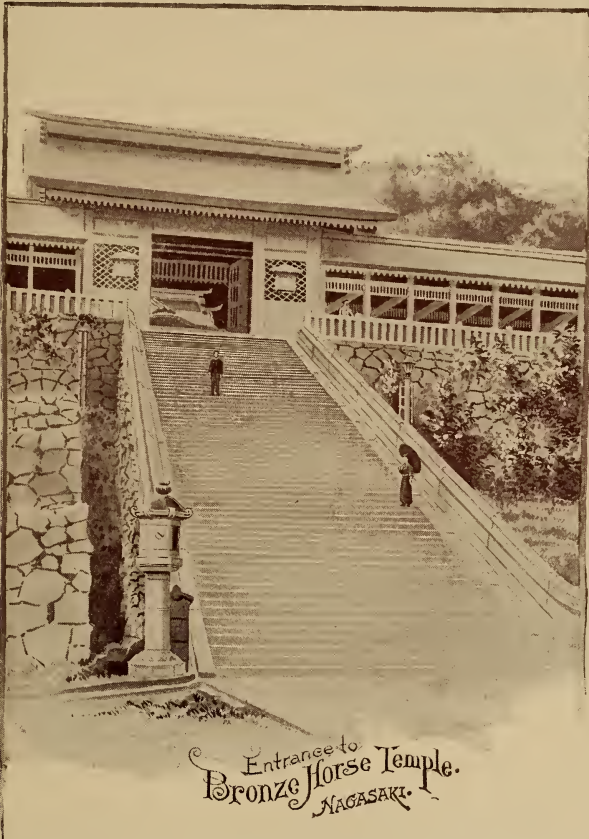
The American representative, on the other hand, is too often appointed through political influence, or as a reward for political service. He goes to a country of whose language, laws, treaties, exports or imports he knows nothing. If diligent and ambitious to succeed, he begins the study of these particulars, and by the time he has become even fairly familiar with them an overturning of his political party, or changes within his party, usually results in his place being awarded to another who has rendered later partisan service, and who in turn spends the greater part of his term reaching the point where his predecessor left off. This is politics and not business.

The Bellevue Hotel and Cook's Hotel, both for foreign entertainment, are close to the Bund, the former being in the most eligible location and receiving the best patronage.

On the left of the foreign settlement the Japanese town commences, and extends for nearly two miles; and immediately above it, on the face of the hill or mountain, is the cemetery, where, amid the quaintly inscribed tombstones and columns, white-robed priests, bearing their banners and insignia, may often be seen performing religious ceremonies.

To the right of the cemetery, and reached by a gradually ascending road from the town, the whole side of the hill is covered with the queer tile-roofed houses of the natives. The traveller who has read Pierre Loti's *Madame Chrysantheme* will recognize this location as the one chosen for the abiding-

place of himself and his heroine. Upon this road stands the O'Suwa (*O'Soowah*), or Bronze Horse Temple, with its approach of countless stone steps, pretty garden, inferior temple building, fine bronze figure of a horse,



and magnificent view of the town and harbor beneath, with the factory and dockyard on the opposite side of the harbor.

Fine views are also had from the summit of "Venus Hill," so called from the fact that it was used by a party of American scientists from which to observe the transit of Venus in 1874. A road passing the side gate of the

Bellevue Hotel leads over and along the bluffs, upon which the best foreign residences are located. It can be traversed by jinrikisha for its entire length, and affords remarkable outlooks over the harbor, in which lay at anchor the war-ships and merchant vessels of nearly all maritime nations.

Coming to a series of steps on the side of the hill to our left we alight, and, passing through a narrow and not over cleanly native lane, reach the foot of the steps and make the ascent to where a torii marks the approach to an old and uninteresting temple. From this point, looking seaward through the Pappenberg narrows, a scene of wonderful natural beauty is presented. The narrows formed by the high cliffs on either side, the islands dotting the outer entrance, and the bright green sea beyond, make an exceedingly attractive picture.

The shop streets of Nagasaki are very much the same as those in every town we have visited, with the singular exception that many of the thoroughfares have flagstone "sidewalks" in the middle of the streets.

At the tortoise-shell shops of Ezaki (*Ay-zah-kee*) in Yunomachi and Sakata in Kago-machi, articles of ornament and utility in every conceivable form are made and sold, and these constitute the chief purchasable novelty of Nagasaki. At the silk stores of Fujise in Hamano-machi, and Shimase in the same street, Chinese and Japanese fabrics, in a variety of delicate and novel styles, are found; and unless travellers intend going to China (Shanghai being but thirty-two hours from Nagasaki) many of the silk specialties from that country can be bought here.

A visit to the bazaar called "Deshima" occupies an evening to advantage, for among the other interesting things seen are extensive displays of the various crockery and porcelain productions of the province, the manufacture of which we see later on in Arita and other places. Mess & Co.'s foreign store, in the Settlement, contains as fine a display of Japanese curios and works of art as we had thus far seen, while at the shops of Sato, Ikeshima, and Neshida, in the native town, some queer things in the way of curios may be picked up.

Throughout the journey thus far, our attention had frequently been attracted to the large number of native children encountered upon the streets whose little shaved heads were covered with masses of corruption. In Nagasaki this was a particularly noticeable feature, and the exceptional child that was not so afflicted generally suffered from influenza to such an extent as to make it abhorrent to the sight. The first, we were informed, is resultant from hereditary disease, and the second from exposure during the past severe winter; for it is the custom for mothers, but more frequently

elder sisters, to carry infants about upon the back, where their bodies are protected by the cloth garment of the carrier, leaving their uncovered heads and legs exposed to the weather. Further than this, it is safe to say that at least one-half the common people we met in the lower provinces, who were bareheaded, had influenza in more or less severe forms.



Among the pleasant one-day trips is that to Mogi (*Moh-jee*). With two coolies to a jinrikisha, we ascend the mountain side back of the town by the densely populated road passing the Bronze Horse Temple.

Before reaching the summit, from the turnings of the highway we get picturesque views of the town beneath and behind us, the expanse of vision being increased as we ascend and come upon each successive turn, until entering a deep cut near the top.



Once on the summit, and looking to the south, the most entrancing panorama is spread before us. The road is seen following the contour of the hills, often doubling upon itself, but always a descent; clinging to the edge of the mountain side until it crosses a pretty bridge, when it is lost in a bamboo forest; reappearing farther down the valley and following the course of a mountain stream, until at intervals it looks no larger than a spider's thread.

The rate of speed at which we followed its windings was at times enough to excite the nerves; but the sure-footed coolies never stumbled, and as we crossed the last bridge and bowled through the village of Moji we were sorry the descent was ended.

Beyond the village, which is spread along a bow-shaped bay indenting from the Sea of Amakusa (*Ah-mah-koo-sah*), stands upon a projecting point a

picturesque little tea-house, a stone sea-wall fronting it to prevent encroachment of the waters, while at the extreme end of the grounds is a torii and shrine worth strolling down to look at.

On the tea-house veranda we eat the lunch we brought with us, supplemented by the beer, tea, and sweet-cakes of the inn, while en-



joying a pleasant chat with a young officer of the Naval Marine Corps, R. Sano, paymaster on H. I. J. M. S. "Manju," then lying in Nagasaki harbor. Evidently this officer has introduced himself with a view of imparting information to "the foreigners," and at the same time trying his knowledge of English upon us, the writer meanwhile wishing that he possessed the ability to reciprocate with equally good Japanese.

Within the tea-house, seated upon the mats, was a quartet of pretty Japanese girls, evidently bent on a holiday outing from Nagasaki, for their jinrikishas stood near by. They seemed to enjoy the sweetmeats and tea set before them, and it occurred to us that their conversation must be very amusing, for their shrill giggling laughter constantly greeted our ears; but it also struck us as strange that Shimid, who of course understood every word they said, did not change his imperturbable countenance into a smile. The matter was afterward made quite clear by Shimid's explanation that the girls



were laughing at my attempts to work off a small stock of ready-made Japanese upon our naval friend.

An alternative return route to Nagasaki, we were informed, is by sailing-boat to Aba (*Ah-bah*), about seven or eight miles up the coast, taking the jinrikishas and coolies along; or, Aba is reached by an uninteresting road following the coast. From Aba an excellent highway crosses the Himi-toge (*Hee-mee-toh-gay*) range and from thence to Nagasaki, a distance of five or six miles. We preferred to return the way we had come, and were glad we did so; for we reached the summit of the hill overlooking Nagasaki just at sunset, and a glorious sight it was.

If the traveller's curiosity or search for knowledge has led him to see the geisha and samisen girls of Tokio or Kioto, he should not fail to repeat the experience in Nagasaki. That the constant presence in the city of foreign officers and sailors has led to the marked difference in the demeanor of these girls it would not be safe to say, but it is so claimed by the Japanese. While in their performances there is no exposure of the person their boldness and abandon are quite apparent, and in marked contrast to those in Kioto or the capital, while their music is, if possible, a little more excruciating.

## TOKITSU, URESHINO, ARITA, ETC.

HAVING renewed our supplies in Nagasaki, packed light baggage, and engaged eight coolies with four jinrikishas, we left the hotel at seven o'clock in the morning, before life was apparent on the Bund, and rolled at an easy gait through the native town, seeing some queer domestic bath-tub sights by the way, and out into the country upon a wide but rather rough road.



Bit of Urakami.

Urakami (*Oo-rah-kah-mee*), a straggling bathing village, is about three miles distant; and three miles beyond, where the road on a sharp descent emerges from a deep cut, we see on the overhanging edge of a rock cliff on the left a peculiar shaped "balance rock," with which is associated some ridiculous legend about that being "the rock where the mackerel rotted."

Tokitsu (*Toh-kee-tss*), a dirty, uninteresting place on the Gulf of Omura (*Oh-moo-rah*), about eight miles from Nagasaki, is the starting point for small steamboats to Omura, Sonogi (*Soh-noh-gee*), Kawatana (*Kah-wah-tah-*

*nah*), and Haiki (*Hi-key*) on the east side, and Kaminoura (*Kah-mee-noh-oo-rah*) on the west side of the Gulf.

Tokitsu boasts of two very poor inns, that nearest the water being perhaps the least objectionable. Within the inn, near the hatoba, the "ticket agent," with blank forms printed on rice-paper, and a brush and India ink to fill them up, sat upon a raised open space, while he dispensed tickets for the various points, the rate to all places seeming to be the same — twenty-five sen.

At nine o'clock in the morning, in an open sampan, we were taken out to the steamer lying at anchor, — and such a steamer! About the size of one of our smallest tug-boats, the "first-class saloon" being only four feet high, compelling us to follow the example of our Japanese fellow passengers and "squat" upon the floor, which, however, was covered with a matting. Of course every one smoked, and some of the odors coming from the diminutive pipe-bowls excited our wonder if not our admiration.

As we were the only foreigners on board we made friends with the Japanese captain, and obtained permission for Mrs. G. to sit in the wheel-house, while the writer occupied the little deck in front of it.

The Gulf is a most picturesque sheet of water, its surface dotted with grass and pine clad islands, while the mainland is generally cultivated, excepting where mountain ranges rise from the shores.

The village of Omura is twelve miles from Tokitsu, and Sonogi, the second stopping place, twenty-seven miles. Here we go ashore in a sampan, and at the Matsumori (*Mah-tsoo-moh-ree*) inn secure jinrikishas (two coolies each) for the journey to Ureshino (*Oo-ray-shee-noh*), eight miles, and Arita (*Ah-ree-tah*), eight miles farther on. The road is very good and quite pretty to Ureshino, celebrated for its natural hot-baths; and while an investigation of the latter is making, Mrs. G. is cared for by the Japanese women in the Shiwoya (*Shee-woh-yah*) inn.

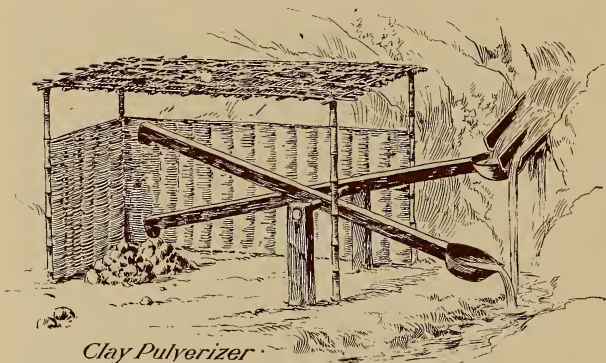


Approaching Tokitsu.

In a long wooden shed baths of three classes are located, those of the first class having porcelain linings, and being in every way inviting. The lower class baths, however, make no pretensions to luxury. Here both sexes may be seen bathing, entirely nude, seemingly unconscious of any impropriety, and, it must be admitted, with complete absence of either lewd looks or acts.

The road from Ureshino to Arita, passing through the village of Kamihasami (*Kah-mee-hah-sah-mee*), is not particularly interesting until it joins the road from Kawatana to Arita, two or three miles from the latter place. Indeed, if the objective point be Arita without regard to Ureshino, it is

much better not to leave the steamboat at Sonogi, but to continue to Kawatana, five miles farther, or rather to the entrance of the breakwater protecting the front of the town, where passengers enter sampans and are "sculled" for half a mile to the steps of a very dirty inn overlooking the water. Here jinrikishas can be engaged (two



*Clay Pulverizer*

men, fare two yen) for Arita, about eleven miles distant.

For fast travelling, the coolies of this province excel any we have hitherto had. Whether by reason of less frequent employment they are fresher than those in more generally travelled sections, or because, as a rule, they are younger men, is hard to say; but, in our rides about Kyushu, it required continual restraining by us to prevent them from racing at the top of their speed. Clothed only with a breech-clout and a pair of waraji (rope sandals, which cost one and one half sen per pair), the leaders who drew Mrs. G.'s jinrikisha seemed to enjoy setting the pace for their followers, who, nothing loath, would utter warning cries when the leaders eased up. Ten or fifteen miles without a stop was no test of their endurance, in strong contrast to the jinrikisha men found in such cities as Yokohama, Tokio, and Kyoto, where a few miles, at a comparatively slow pace, would produce labored breathing and a walk. Kyushu coolies are said to have covered eighty miles between daylight and dark; but as road distances given in Japan are often based on

guess work, and, in the interest of the coolie, generally exaggerated, the statement must be taken for what it is worth. By dint of pushing, we have covered fifty-eight miles in a day, and it was a good day's work.

Within a few miles of Arita the scenery becomes very fine, the road following close to a mountain range lying on the right, with high rugged peaks on the left sometimes near at hand, and again their giant heads rise one above the other as far as the eye can see. The mountain streams furnish power for the clay mills, if the crude but ingenious appliances may be so termed, and with no small interest we alight at the first one seen to observe its operation.

Two heavy hewn logs or timbers twenty-five or thirty feet long, working up and down upon a lateral pivot, are placed side by side. One end of each timber is armed with a heavy iron or wood hammer or pounder which, in addition to the natural excess weight of the timbers forward of the pivot, give to the front end of the timbers a counterbalance of one hundred or two hundred pounds weight over the rear half. The rear end of each log consists of a "dug out" water tray, into which, from a natural stream or artificial sluiceway whose outlet is a trough with a long and a short mouth a foot or two higher than the tray, the water flows until the tray is full. The added weight of the water counterbalancing the pounding end, the rear end falls to such an angle that the tray empties itself, immediately returning to the pounding end its normal excess of weight, which drops the hammer into or upon the pile of rock clay placed beneath it. The quick successive blows thus given gradually reduce the rock to a powder.

It will be seen that the tray nearest the outlet receives its water from the short mouth, while the long mouth supplies the other tray; therefore the first fills more rapidly than the other, and its blow upon the clay is more frequent. The moment either tray begins to fall it leaves the point at which the water can deliver into it, and does not resume that point until it empties and rises to its original position; the body of water coming from the feeding trough in the meantime going to waste.

These pounders work night and day, the only attention required being the periodical placing of a pyramid of rock beneath each hammer; and as a "crater," so to speak, is formed by the constant blows in the centre of the pyramid, the edges surrounding this crater fall over into it, and in turn receive their poundings.

Little piles of the rock clay are seen in front of nearly every habitation, collected, we were told, by each family, and sold for use of the Arita potteries.



Turning to the right upon reaching the broad pike leading up to the town, our coolies set up their usual shouts, which draw the natives from the little houses lining the road to gaze at and join the crowd following the tojin (*toh-jin*), as the common people sometimes call the foreigner.

There are two inns in Arita, the Matsumoto and the Ise-ya (*Ee-say-yah*). At the former they declined to receive us, alleging "no rooms" as a reason; but we afterward learned that they wished to avoid the crowd which followed us, for, before reaching the Ise-ya, our rear escort must certainly have numbered five or six hundred men, women and children, who, not content with looking at us, reach over the sides of the jinrikishas to feel of our clothes. We were not sorry upon halting at



the inn entrance to quickly remove our shoes, that we might climb the steep stairs to our room above and for a short time escape the curiosity of the crowd.

Upon reaching the room we missed Shimid, who was usually on hand to arrange our belongings, and were at a loss to account for his absence, until attracted by a clatter at the foot of the stairs we saw him and two of the inn women

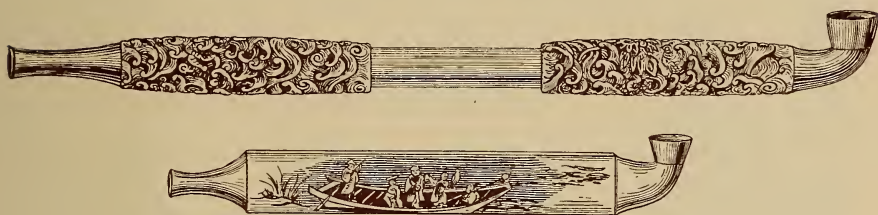
struggling to get a rude table and two chairs up to us. He explained that in passing the police station he had espied these strange structures, and upon leaving us safely within the inn had returned and demanded their loan, on the ground that "the high *crass* people with him wanted them."

The curious natives still filled the street in front of the inn, and we were compelled finally to push aside the paper screens fronting the thoroughfare and satisfy their curiosity by showing ourselves, much as Tom Thumb would have done when an American mob barricaded his hotel entrance.

After an inspection of our passport by the police, one of the force kept near us while we walked to the celebrated Koransha pottery. Here we were cordially received by the Manager and escorted through the works, being shown the various processes of grinding the clay and moulding and forming the ware, after which the baking kilns or ovens were inspected, and we presently reached the immense rooms where the native artists applied with their brushes and deft fingers the ornamentation which so much excites the admiration of foreign nations.

The larger part of the pottery produced here is the underglazed blue and white combination known as the Imari (*Ee-mah-ree*) ware, simply because Imari, at the head of the Gulf of Omura, is the principal shipping point for Arita's product. But the manufacture is not by any means confined to that class, for we saw in process of completion jars, vases, and table sets, in combinations of rich dark green, red, gold, and chocolate brown; and finally we were ushered into an apartment containing solely the Koransha Exhibit for the American World's Fair of 1893.

Every other shop on the main street is devoted to the sale of pottery, while the noise of the clay grinding and pulverizing machines continually falls upon the ear, for on either side of the narrow strip town a water course supplies the power by which they are kept in action night and day.



JAPANESE PIPES

Attempts to examine some of the shop contents had finally to be given up that day, for the crowd still hung at our heels and filled up the entrances wherever we stopped. While this was to a certain extent annoying, at no time was there by word or act any indication of disrespect; and even when the women felt of Mrs. G.'s hair, the action was accompanied by pleasant smiles indicating their good nature and gratification that they were allowed to satisfy their curiosity. As Mrs. G. was said to have been the only foreign or white woman seen in Arita in three years, the extraordinary interest shown toward her may be readily understood.

Desirous of seeing how Shimid was getting along with our supper, to cook which he was utilizing the inn kitchen, I descended the stairs and turned towards the little open court yard. To my surprise I saw just in front of me the usual inn bath tub, and beside it, standing on the stone flagging, one of the serving girls perfectly naked as she had stepped from the bath. She was not at all disturbed by my appearance, but calmly proceeded to dry herself with the blue and white cotton towel she held in her hand, and ten minutes after was unconcernedly waiting upon Mrs. G. in the room above. This

incident is mentioned to convey the idea that to her mind there was no impropriety in thus appearing before a foreigner or any one else, because she was simply doing what probably her mother and grandmother had taught her was natural; and I was assured by Shimid, who judged human nature very closely, that she was a good girl.

Not until Shimid announced that supper was ready did it occur to us that the relative heights of the borrowed table and chairs were slightly at variance with those we had been accustomed to, and we found that an eighteen inch high chair brought the chin just on a level with the forty-two inch table, a strong argument, from the Japanese standpoint, in favor of the *o zen* (*oh-zen*), or six inch high Japanese table, and a cushion on the floor.

Several days may be profitably spent in and about Arita, in visiting the numerous potteries and noting the different qualities and patterns produced; but the "Seija-kaisha" pottery, where are found in addition to ordinary articles of ware the large vases often seen in gardens and upon lawns at home, is next to the Koransha, previously referred to, the largest and most interesting establishment.

As we lengthened our stay so did we correspondingly appreciate the kindly nature of the people. The fact of our having once spoken (although at second hand) with a man or woman was sufficient reason for their pleasant recognition whenever we chanced to meet, or for sending flowers to our inn, or enquiring as to our health and happiness. We look back on Arita with many pleasant memories, and hope to see it again.

Arita to Haiki (eight miles, one coolie, fare one yen) is a fairly good road for the first two miles, after which comes a steep and long ascent followed by a down hill dash, and then a good road the balance of the way. The scenery is wonderfully picturesque, and in the gray haze of that morning we thought that mountain peaks never looked so solemn and grand; nor was this feeling lessened by the presence at intervals on the roadside of old temples partially hidden among the trees, with their stone, wood or bronze torii marking the approach to them; or, perched up among the rocks, a shrine from the front of which fluttered the paper strips or prayers of those who thus "put in writing" their special wants or desires, lest they might otherwise be overlooked.

Within half a mile of Haiki and just after crossing a long bridge a brick yard is seen on the left, where it is worth while stopping for a few minutes to see the operation of manufacture.

Haiki is an insignificant place, with apparently one shop for each inhabitant and a loud-mouthed dog to each family. The inn, immediately upon the

water, is very dirty; so we would advise travellers coming from Arita to arrange their arrival as close to one o'clock as possible. At that hour a little steamer leaves the back door of the inn for Tokitsu.

The first three miles is down the tributary connecting the Genkai-Nada with the Gulf of Omura proper, although the water course referred to is held to be a part of the Gulf. At ten miles from Haiki we pass between groups of islands whose sides are cultivated terraces from base to summit. Winding in between two of these, with hardly room for the boat to turn, we stop in front of the village of Kaminoura, nestling at the mountain foot. Then through other passages out into the Gulf again, until we reach Tokitsu at five o'clock. An hour and forty minutes pull by the Nagasaki coolies, who, expecting us the previous day, have been waiting twenty-four hours, and we alight at the Bellevue Hotel, glad to see a dining-room, bath, and bed in foreign style.

An interesting four days' excursion from Nagasaki, if the weather be pleasant, may be taken to and down the Kumagawa (*Koo-mah-gah-wah*) rapids, visiting en route the city of Kumamoto (*Koo-mah-moh-toh*), fifty-four thousand population, and the town of Yatsushiro (*Yat-soo-shee-roh*). Steamers leave Nagasaki every morning for Hyakkwan (*Hyahk-kahn*), about fifty miles, one of Kumamoto's ports located at the mouth of the Shiragawa (*She-rah-gah-wah*) River, and four miles from Kumamoto. Misumi (*Mee-zoo-mee*), the new port for Kumamoto, is also reached by the same steamer; but the twenty-four mile jinrikisha ride from there to Kumamoto is a hard one.

In bad weather the landing at Hyakkwan by means of sampan is anything but agreeable, and if a rough sea is running a strong possibility of getting wet is presented. The first night had better be spent at Kumamoto, where the inn called Suigetsu (*Swee-gay-tsoo*) offers good accommodation. The well-shaded and clean streets, some interesting bridges, an old castle in excellent state of preservation, and a pretty park called Suizenji (*Swee-zen-jee*), with its sparkling stream of water from which the fish leap to catch crumbs thrown by visitors, will serve to occupy the remaining hours of daylight.





Kumamoto to Yatsushiro is about thirty miles, over a very good and interesting jinrikisha road (two coolies, two yen), spending the night at the Matsumura (*Mah-tsoo-moo-rah*) inn.

Yatsushiro is celebrated for its pottery production, which is, in appearance at least, entirely different from that seen at Arita. Captain Brinkley, of Tokio, admittedly the best authority on Japanese porcelain, thus writes of the Yatsushiro ware: "It is the only Japanese ware in which the characteristics of a Korean original are unmistakably preserved. Its diaphanous, pearl-gray glaze, uniform, lustrous, and finely crackled, overlying encaustic decoration in white slip, the fineness of its warm, reddish *pâte*, and the general excellence of its technique have always commanded attention."

The remaining hours of the day may be devoted to the potteries, or should that be undesirable, and the traveller be not too tired, he can press on to Sajiki (*Sah-jee-kee*) — sometimes called Sashiki — fifteen miles farther (fare sixty sen), and stop the second night at the Hashimoto (*Hah-shee-moh-toh*) inn.

From Sajiki it is seven and a half miles inland to Tsuge-mura (*Tsoo-gay-moo-rah*), or Tsuge as it is locally called, upon the Kumagawa River, where boats are taken for the twenty-five mile passage of the rapids back to Yatsushiro. Some thirty rapids are "shot" in the descent, at times past high limestone cliffs overhanging the river, while upon the opposite side are groves or forests of bamboo, pine, and cryptomeria. A cave called Konase (*Koh-nah-say*), said to be over two hundred feet deep, wide, and high, with shrine inside, is located on the river side about thirteen miles from Tsuge, and is well worth stopping to explore.

Excepting in the matter of distance covered and number of rapids, the passage of the Kumagawa cannot be said to differ greatly from that of the Katsuragawa rapids near Kioto, already referred to. Both are exciting experiences and both present grand scenery; but there is a similarity in the two that "blunts the edge" of excitement, or rather lessens the realization of the second after one has done the first.

Yatsushiro to Udo (or Uto), by the same road traversed from Kumamoto, is about twenty miles, and thence fifteen miles to Misumi, where steamer is taken for Nagasaki. Making an early start from Yatsushiro, Misumi can be reached in time to get the boat the same day; but it is safe to ascertain at the shipping office in Kumamoto just what hour the boat leaves Misumi, and arrange arrival there accordingly.

From Nagasaki we were "booked" to Shanghai, Hong Kong, and thence to London, Liverpool, and New York; but by reason of our having overstaid the allotted time in nearly every important place visited, the season had



advanced toward hot weather before we were ready to leave Japan. Therefore physicians and friends in Nagasaki opposed the idea of subjecting ourselves to the oppressive heat sure to be encountered during three weeks' voyage upon or near the equator. Besides this, news had reached Nagasaki that cholera had made its appearance at Aden and Port Said, so we determined to return home by the same route we had come; viz., via Yokohama and Vancouver. A cable message to Hong Kong secured a desirable cabin from Yokohama on the Canadian Pacific Steamship *Empress of Japan*, due to sail from Hong Kong in a week, and as all these steamers touch at Shanghai, Kobe, and Yokohama in both directions, we had ample time in which to meet her at the latter port.

By the Steamship "Saikio Maru" we again traverse the "road" to Shimonoseki, and thence through the Inland Sea to Kobe. Twenty-four hours while the ship lay at Kobe gave us an opportunity of renewing acquaintances made during our previous ten days' stay in that delightful city. The return to Yokohama by sea (twenty hours' passage) afforded a pleasant alternative to the rail route previously described, passing down through the Gulf of Osaka and Sea of Kishi into the Pacific, close to smoking Oshima at the mouth of the Sea of Sagami (*Sah-gah-mee*), and up through the Gulf of Tokio to the anchorage off Yokohama.

A few days later we boarded the *Empress of Japan*, accompanied by our faithful Shimid, who to the last moment, regardful of our comfort, arranged our personal belongings in the cabin, while tears trickled down his cheeks. The all ashore signal is given, the good-byes are said, the great twin screws begin the revolutions which never cease for twelve days, and a few hours later, as night settles down upon the sea, the shores of Japan fade from our sight; but the memories of her beauties and art, her pleasant people, and the warm hearts we found under her oriental garbs, will never fade so long as life shall last.



# APPENDIX.

## JAPANESE MONEY.

10 Rin . . . equals . . . 1 Sen (or cent). | 100 Sen . . . equals . . . 1 Yen (or dollar).

The value of Japanese money is based on the value of the Mexican silver dollar. For example: Should the silver dollar be selling at seventy cents, the American paper dollar, or its gold equivalent represented by letter of credit or bank draft, is worth \$1.30 in Japanese money.

Travellers can obtain funds at bank agencies in Yokohama, Kobe, and Nagasaki; but there are no agencies in Tokio, Kioto, or Osaka, nor, indeed, in any other place referred to in the described journey.

Paper money, in denominations of one, five, and ten yen, is found most convenient. A supply of small silver change should be kept on hand, as coolies, servants, and small shopkeepers seldom have any.

## DISTANCES.

1 Cho . . equals . . . 358 Feet, English. | 36 Cho . . equals . . 1 Ri, Japanese.  
15 Cho . . " (practically) 1 Mile, English. | 1 Ri . . . " . . 2.44 Miles, English.

All distances in Japan are based on the cho and ri.

## CLOTH MEASURE.

1 Shaku equals (practically) 12 Inches, English. | 1 Jo . equals (practically) . 10 Feet, English.  
10 Shaku " . . . . 1 Jo, Japanese.

Silks, crapes, and cloth generally are sold by the shaku and jo.

## LAND MEASURE.

The Tsubo is the basis for land measure, and equals, practically, four square yards, English.

1210 Tsubo is practically an acre.

## STEAMERS OF THE JAPANESE STEAMSHIP CO., OR NIPPON YUSEN KAISHA,

Sail from Yokohama and Kobe, weekly, for Shimonoseki and Nagasaki, passing through the most beautiful portions of the Inland Sea in daylight.

## PASSENGER RATES.

	First Class, Single.	First Class, Return.	Second Class, Single.	Second Class, Return.
Yokohama and Kobe . . . .	\$10 00	\$18 00	\$6 00	\$11 00
Do. Shimonoseki . . . .	20 00	33 00	12 00	20 00
Do. Nagasaki . . . .	26 00	43 00	16 00	26 00
Kobe and Shimonoseki . . . .	10 00	15 00	6 00	9 00
Do. Nagasaki . . . .	16 00	25 00	10 00	15 00
Shimonoseki and Nagasaki . . .	8 00	12 00	5 00	7 50
Nagasaki and Shanghai . . . .	20 00	30 00	12 50	18 75

Servants charged for. Passengers booked on board are charged ten per cent extra.

Return tickets are available for ninety days, exclusive of day of issue; they are not transferable, but passengers have the option of surrendering a return ticket at any time within one hundred and twenty days from its issue, the Company refunding the sum charged therefor, less ten per cent.

## ENGLISH AND JAPANESE.

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### PRONUNCIATION.

Letters of the English alphabet, when used to form Japanese words, are pronounced as follows :—

A	like	a	in	father,
E	"	e	"	obey,
I	"	i	"	machine,
O	"	o	"	bowl,
U	"	oo	"	moor,
AI	"	i	"	isle,
AU	"	ow	"	how,
SH	"	sh	"	shall,
HI	"	she	"	shear,
CH	"	ch	"	chance.

Consonants are pronounced as in English.

*G*, used elsewhere in a word than at its commencement, usually is sounded like *ng* in gong. In the province of Kyushu, however, it is pronounced like *g* in good.

Where a word ends in *su*, the *u* is silent, making the rendering of the word's final nearly like the sound of *ss*; for example, Tokitsu is pronounced *Toh-kee-tss*, with a dwell upon the last syllable, as in the termination of the English word *admits*.

Where a syllable ends with *n*, the preceding vowel is pronounced as it would be in English.

There is no difference in the Japanese language between singular and plural.

# WORDS AND PHRASES.

A		
Abdomen, <i>hara</i> .	Air, <i>kuki</i> .	Arrive, To, <i>chaku saru, tski-</i>
About (approximate), <i>hodo</i> .	All, <i>mina</i> .	masu.
About ten sen, <i>jiu sen</i>	of you, <i>mina sama</i> .	Artist, painter, <i>e-kaki</i> .
gurai.	the time, <i>itsudemo</i> ;	Ascend, To, <i>ageru</i> .
About how many miles ?	<i>shjiu</i> .	Ask, To (inquire), <i>kiku</i> .
<i>nan ri hodo</i> .	All ready, <i>shtaku des</i> .	I will ask, <i>watashi kiki-</i>
About how much ? <i>dono-</i>	right, <i>yoroshi</i> .	masho.
gurai.	Allow, To, <i>yurusu</i> .	Please ask, <i>kiite kudasai</i> .
Above (on top), <i>ue</i> .	Almost, <i>hotondo</i> .	Assistance, <i>shusin</i> .
Absent, <i>rusu</i> .	Alone, <i>shtori</i> .	Association, <i>kai-sha, kaigo</i> .
Accident, <i>fui no koto</i> .	Let alone, <i>uchatte oku</i> .	Attention, <i>ki wo tskeru koto</i> .
Accidentally, <i>futo</i> .	Already, <i>sude ni</i> .	At, <i>ni</i> ; <i>de</i> .
Account, <i>kaujo</i> .	Always, <i>itsudemo</i> .	first, <i>hajimete</i> .
Across, crosswise, <i>yoko ni</i> .	And, <i>to</i> .	last, <i>yoyaku</i> ; <i>shosen</i> .
Actor, <i>yaksha</i> .	Pen and ink, <i>fude to sumi</i> .	least, <i>semete</i> .
Adieu, <i>sayonara</i> .	Angry, to be, <i>hara wo ta-</i>	all, <i>sappari, skoshi mo</i> .
Address, written, <i>tokoro-</i>	teru.	Auction, <i>seri-uri</i> .
gaki, on a letter, <i>uwagaki</i> .	Another (different), <i>hoka</i>	Aunt, <i>oba</i> .
What is your address ?	<i>no</i> .	Autumn, <i>aki</i> .
<i>Anata no tokoro wa do-</i>	Another one, <i>mo shtotsu</i> .	
<i>ko des ka</i> .	One after another, <i>jun ni</i> .	
Advertisement, <i>kokoku</i> .	Animal (quadruped), <i>keda-</i>	
Afraid, <i>kowai</i> .	mono.	
After (later), <i>ato; nochi</i> .	Answer, <i>henji</i> .	Baby, <i>akambo</i> .
(behind), <i>ushiro</i> ; <i>ura</i> .	me, <i>henji nasai</i> .	Back, <i>senaka</i> .
all, <i>shosen</i> .	Any, <i>demo</i> .	Bad, <i>warui</i> .
Again, <i>mata</i> .	how ; at all, <i>dodemo</i> .	It is a bad one, <i>warui no</i>
Agent, <i>dai-nin</i> .	body, <i>dare demo</i> .	da.
Agreement, <i>yakujo</i> .	thing, <i>nan demo</i> .	Bag, <i>fukuro</i> .
Ahead, <i>saki</i> .	time, <i>itsu demo</i> .	Baggage, <i>nimotsu</i> .
I will go ahead, <i>watashi</i>	where, <i>doko demo</i> .	Ball, <i>tama</i> ; <i>maru</i> .
<i>saki e mairimas</i> .	way, <i>do demo</i> .	Bamboo, <i>take</i> .
You go ahead, <i>saki ni</i>	Apothecary, <i>ksuriya</i> .	Band (of music), <i>gakutai</i> .
<i>oide</i> .	Arms, <i>ude</i> .	Bank, <i>ginko</i> .
Straight ahead, <i>niassugu</i>	Army, <i>rikugun</i> .	Bank-note, <i>ginko-shihei</i> .
	Around, <i>mawari</i> .	Banquet, <i>gochiso</i> .
	Arrange, To, <i>soroeru</i> .	Barber, <i>kamii san</i> .
		Bark, of a tree, <i>kawa</i> .



Bath (hot), <i>yu</i> ; <i>furo</i> . (cold), <i>midzu abi</i> . Get my bath (hot) ready, <i>yu wo tatte nasai</i> . Is my bath ready? <i>furo</i> <i>wo dekimashta ka</i> .	Black, <i>kuroi</i> . Blind, <i>mekura</i> . Blood, <i>chi</i> . Blotting paper, <i>oshigami</i> . Blue, <i>sora-iro, ai, asagi</i> . Dark blue, <i>kon</i> . Light blue, <i>midzu asagi</i> .	Are you busy, <i>isogashiu</i> <i>gozaimaska</i> . Butterfly, <i>cho</i> . Button, <i>bottan</i> . Buy, To, <i>kau</i> . me some paper, <i>kami</i> <i>wo katte okure</i> . By (by means of), <i>de</i> . By boat, <i>fune de</i> . and by, <i>nochi hodo</i> .
Bath-Tub, <i>furo</i> . Beard, <i>hige</i> . Bee, <i>hachi</i> . Beat, To, <i>butsu</i> . Beautiful, <i>kirei</i> ; <i>rippa</i> . Because, <i>kara</i> . Become, To, <i>naru</i> . Bed, <i>nedoko</i> . Foreign bed, <i>nedai</i> . To go to bed, <i>neru</i> . I wish to go to bed, <i>netai</i> . Bed-clothes, <i>yagu</i> ; <i>futon</i> . Bedroom, <i>nema</i> ; <i>nebeya</i> . Beggar, <i>kojiki</i> . Begin, To, <i>hajimeru</i> . Behind, <i>ura</i> ; <i>ushiro</i> . Believe, To, <i>shinjiru</i> . Bell, <i>kane</i> . Belong (of), <i>no</i> . It belongs to me, <i>kore</i> <i>wa watakushi no</i> . Below, <i>shta</i> . Belt, <i>obi</i> . Beside, <i>waki ni</i> . Best, <i>yoi</i> ; <i>ichiban</i> . Bet, <i>kake</i> . Better, <i>motto yoroshi</i> . Let me see something better, <i>motto ii mono</i> <i>wo o mise nasai</i> . Between, <i>aida ni</i> . Big, <i>okii</i> . Bill, Give me my, <i>kanjo</i> <i>okure</i> . Bird, <i>tori</i> . Bitter, <i>nigai</i> .	Boat, <i>fune</i> . Boatman, <i>sendo</i> . Body, <i>karada</i> . Book, <i>hon</i> . Boots, <i>kutsu</i> . Borrow, To, <i>kariru</i> . Bottle, <i>tokkuri</i> . Bottom, <i>shta</i> . Box, <i>hako</i> . Boy, <i>otoko no ko</i> ; <i>musko</i> . Brass, <i>shinchiu</i> . Brazier, <i>hibachi</i> . Break, To, (intr.) <i>koareru</i> . (trans.) <i>koasu</i> . Brick, <i>renga</i> . Bridge, <i>hashi</i> ; <i>bashi</i> . Bring me (a thing), <i>motte</i> <i>koi</i> . Bring me (a person), <i>tsure-</i> <i>te koi</i> . Bring me water, <i>midzu</i> <i>wo motte koi</i> . Bronze, <i>karakane</i> ; <i>shakudo</i> . Brother, <i>kyodai</i> . Brown (color), <i>Tobi iro</i> . Buddha, <i>Shaka</i> . Buddhism, <i>Buppo</i> ; <i>Buk-</i> <i>kyo</i> . Building, <i>ie</i> ; <i>uchi</i> . Bureau, <i>tansu</i> . Burn, To, (t. v.) <i>moyasu</i> . (i. v.) <i>moeru</i> . Business (affair), <i>yoji</i> . (occupation), <i>shobai</i> . Busy, <i>isogashi</i> .	C Cake, <i>kashi</i> . Calculate, To, <i>kanjo suru</i> . Call, To, <i>yobu</i> . What do you call this? <i>kore wo nanto moshi-</i> <i>mas ka</i> . Canal, <i>hori</i> . Candle, <i>rosoku</i> . Can, <i>dekiru</i> . Can you do this? <i>kore</i> <i>wo dekiru ka</i> . Cannon, <i>taiho</i> . Cannot, <i>dekinai</i> . Capital (city), <i>miyako</i> . Card (visiting), <i>tefuda</i> . Carpenter, <i>daiku</i> . Carriage, <i>basha</i> . Carry, To, <i>mochi</i> ; <i>hakobu</i> . To carry away, <i>motte iku</i> . in, <i>motte hairu</i> . Cartage, <i>niguruma-chin</i> . Cashier, <i>kwaikaei</i> . Castle, <i>shiro</i> . Cat, <i>neko</i> . Celebration, <i>matsuri</i> . Chair, <i>koshikake</i> . Change, To, <i>tori kaeru</i> . Change, small change, <i>tsuri</i> .

Charcoal, <i>sumi</i> .	Color, <i>iro</i> .	Curio, <i>furu-dogu</i> .
Cheap, <i>yasui</i> .	Comb, <i>kushi</i> .	Curio-dealer, <i>dogu-ya</i> .
Chemical, <i>ksuri</i> .	Come (imperative), <i>oide</i> .	Curtain, <i>mado-kake</i> .
Cheque, <i>kogitte, tegata</i> .	To come, <i>kuru</i> .	Customer, <i>tokui</i> .
Child, <i>kodomo</i> .	To come back, <i>kaeru</i> .	Cut, To, <i>kiru</i> .
Infant, <i>akam'bo</i> .	Come here, <i>kochi e oide</i> .	
Chopsticks, <i>hashi</i> .	Come in please, <i>o haire nasai; irasshai</i> .	D
Church (Christian), <i>kyokai-do</i> .	Will you come? <i>oide nasaimaska</i> .	Damage, <i>kizu</i> .
Cigar, <i>maki tabako</i> .	When will you come? <i>itsu oide nasaimaska</i> .	Dance, <i>odori</i> .
Cigarette, <i>kami tabako</i> .	Tell the boy to come here, <i>boi wo yonde koi</i> .	Dangerous, <i>abunai</i> .
Class, 1st, <i>joto</i> .	Company (visitors), <i>o kiya-ku</i> .	Dark, <i>krai</i> .
2d, <i>chuto</i> .	Cool, <i>suzushii</i> .	Date (day of), <i>gappi</i> .
3d, <i>kato</i> .	Coolie, <i>ninsoku</i> .	Daughter, <i>musume</i> .
Clean, <i>kiroi</i> .	Jinrikisha coolie, <i>kruma-ya</i> .	Day, <i>nichi</i> .
Clerk, <i>shoki</i> .	Consul, <i>ryoji</i> .	To-day, <i>kon nichi</i> .
Climate, <i>kiko</i> .	Contain, To, <i>hairu</i> .	Yesterday, <i>saku jitsu</i> .
Clock, <i>tokei</i> .	Contract, <i>yakujo; keiyaku</i> .	Dear (in price), <i>takai</i> .
One o'clock, <i>ichi ji</i> .	Corkscrew, <i>kuchi nuki</i> .	Dear (pet), <i>kwai</i> .
Two o'clock, <i>ni ji</i> .	Corpse, <i>shigai</i> .	Dead, <i>shinda</i> .
What o'clock? <i>toki ikutsu</i> .	Correct, To, <i>naoshi</i> .	Deaf, <i>tsumbo</i> .
Half past three, <i>san ji han</i> .	Cough, <i>seki</i> .	Decide, To, <i>kimeru</i> .
Close, To, <i>shimeru</i> .	To cough, <i>seki ga deru</i> .	Delight, <i>yorokobi</i> .
Cloth, <i>kire</i> .	Count, To, <i>kanjo suru</i> .	Dentist, <i>haisha</i> .
Cotton cloth, <i>momen</i> .	Country (not the town), <i>inaka</i> .	Deep, <i>fukai</i> .
Woollen cloth, <i>rasha</i> .	Cover (lid), <i>futa</i> .	Decrease, To, <i>skunaku suru</i> .
Clothing, <i>kimono</i> .	Crape, <i>chirimen</i> .	Descend, To, <i>sagaru</i> .
Dress-clothes, <i>reifuku</i> .	Cripple, <i>bikko; katawa</i> .	Devil, <i>oni</i> .
Clouds, <i>kumo</i> .	Crowd, <i>oei</i> .	Diarrhœa, <i>geri</i> .
Coal, <i>sekitan</i> .	Cruel, <i>hidoi</i> .	Die, To, <i>shinuru</i> .
Coarse (rude), <i>somatsu</i> .	Cry, <i>naku</i> .	When did he die? <i>itsu shinimashita</i> .
Coat, <i>haori; uwagi</i> . [ <i>tai</i> ].	Crystal, <i>suisho</i> .	Difficult, <i>mudzukashi</i> .
Cold (to the touch), <i>tsume</i> .	Cup, <i>wan</i> .	Dimensions, <i>sumpo</i> .
I am cold, <i>samui gozaimas</i> .	Glass cup, <i>koppu</i> .	depth, <i>fukasa</i> .
Cold weather, <i>samui</i> .	Tea cup, <i>cha wan</i> .	length, <i>nagasa</i> .
I caught cold, <i>kaze wo hiita</i> .	One cup full, <i>ippai</i> .	height, <i>nagasa</i> .
It is cold, <i>o samu gozaimas</i> .		width, <i>haba</i> .
		Dirt, <i>gomi</i> .
		Dirty, <i>kitanai</i> .
		Disease, <i>byoki</i> . [ <i>hima</i> ].
		Discharge, from service,

Disgraceful, <i>hadzukashi</i> .	Drawers (garment), <i>shta zuben</i> .	This evening, <i>kon ban</i> .
Disgust, dislike, <i>kirai</i> .	Dream, To, <i>yume wo miru</i> .	To-morrow evening, <i>mio ban</i> .
Dish, <i>sara</i> .	Dress, <i>kimono</i> .	Last evening, <i>saku ban</i> .
Dish (large plate), <i>ozara</i> .	Drink, To, <i>nomu</i> .	Every body, <i>daredemo</i> .
Dispute, <i>giron</i> .	Drink-money, <i>cha-dai</i> ; <i>sa-ka-te</i> .	time, <i>sono tambi ni</i> .
Distance, <i>nichinori</i> .	Drive, To, <i>mma wo gyosuru</i> .	where, <i>dokodemo</i> .
What is the distance to Hakone? <i>Hakone made nichinori ga ika hodo arimaska</i> .	Drunk, <i>sake ni yotte</i> .	Exactly so, <i>chodo</i> .
Distant, <i>toi</i> .	Dry, <i>kawaita</i> .	Exchange, To, <i>tori-kaeru</i> .
Do, To, <i>suru</i> ; <i>nasu</i> .	Dusty, <i>hokori</i> .	Exchange (of money), <i>koeki</i> .
Please do as I tell you, <i>watakushi no iu tori ni nasae</i> .	Dye, To, <i>someru</i> .	Excuse me, <i>gomen nasai</i> .
Better not do so, <i>so shte wa warui</i> .	E	Exhibition, <i>hakurankai</i> .
What can I do for you? <i>nanika goyo gozaimaska</i> .	Ear, <i>mini</i> .	Expense, <i>nyuhi</i> .
What are you doing? <i>nani shimas</i> .	Early, <i>hayai</i> .	Express, <i>kaiso, unso</i> .
That won't do, <i>sore wa ikenai</i> .	Early in the morning, <i>asa hayaku ni</i> .	office, <i>unso kaisha</i> .
What shall I do? <i>do shimasho</i> .	Earth, <i>tshi</i> .	Extinguish, To, <i>kesu</i> .
Isn't it done yet? <i>mada dekite imasen ka</i> .	Earthquake, <i>jishin</i> .	Eyes, <i>me</i> .
Doctor, <i>isha</i> .	Easy, <i>yasashii</i> .	F
Dog, <i>inu</i> .	It is very easy, <i>zosa mo nai</i> .	Face, <i>kao</i> .
Door, <i>to</i> .	Eat, To, <i>taberu</i> .	Fall, To, <i>ochiru</i> .
Sliding, <i>shoji, karakami</i> .	I wish to eat (I am hungry), <i>tabetai</i> .	False, <i>uso</i> .
Please shut the door, <i>to wo tatte nasai</i> .	Either, <i>dochira demo</i> .	Fan (folding), <i>ogi</i> ; <i>sensu</i> .
Dose, One, <i>ippuku</i> .	Elbow, <i>hiji</i> .	(round), <i>uchiwa</i> .
Doubt, <i>utagai</i> .	Embroidery, <i>nuihaku</i> .	Far, <i>toi</i> .
I doubt it, <i>so de wa nai to omo</i> .	Emperor, <i>tenshi sama</i> .	How far is it to Yokohama? <i>Yokohama made wa dono kurai des</i> .
Down (below), <i>shta</i> .	Empty, <i>kara</i> .	Fare, <i>chinsen</i> .
Dragon, <i>ryo</i> ; <i>tatsu</i> .	Hollow, <i>uro ni natta</i> .	first class, <i>joto chinsenu</i> .
Drawer, <i>skidashi</i> .	Enamel, <i>shippo</i> .	second class, <i>chuto chinsenu</i> .
	Endorsement, <i>uragaki</i> .	and return, <i>joge</i> .
	Enemy, <i>kataki</i> .	What is the fare to Tokio? <i>Tokio made chinsenu wa ikura</i> .
	Enough, <i>mo taksan</i> .	
	Envelopes, <i>jo-bukuro</i> .	Farmer, <i>hiaksho</i> .
	Even (level), <i>taira</i> .	Farther, <i>motto saki</i> .
	(equal), <i>ichiyo</i> .	Farthest, <i>ichiban toi</i> .
	Evening, <i>ban</i> ; <i>yugata</i> .	Fast (hurry), <i>hayaku</i> .
	In the evening, <i>ban hodo</i> .	Faster, <i>moto hayaku</i> .

Fat, <i>futotta</i> .	Foot measure, <i>shaku-zashi</i> .	I will give you two yen, <i>ni yen agemasho</i> .
Father, <i>ototsan</i> ; <i>chichi</i> .	Rule, <i>mono-sashi</i> .	Glad, <i>yorokobi</i> ; <i>ureshii</i> .
Feather, <i>hane</i> .	Foreigner, <i>ijin</i> ; <i>gaikoku-jin</i> ; <i>seiyojin</i> .	Glass, <i>giaman</i> .
Feign, To, <i>shirabakureru</i> .	The vulgar word is <i>tojin</i> .	(Tumbler), <i>koppu</i> .
Female, <i>onna</i> .	Foreign-built, <i>seiyo-zu-kuri</i> .	Glove, <i>tebukuro</i> .
Festival, <i>matsuri</i> .	Forget, To, <i>wasureru</i> .	Glue, <i>nikawa</i> .
Fever, <i>netsu</i> .	Do not forget it, <i>wasurete wa ikemasen</i> .	Go, To, <i>iku</i> .
Few, <i>skunai</i> .	Fork (eating), <i>niku sashi</i> .	(of one's self), <i>mairu</i> .
Field, <i>hatake</i> .	Frame for pictures, <i>waku</i> ; <i>gakubuchi</i> .	I will go ahead, <i>saki ni mairimas</i> .
Fight, <i>kenka</i> .	Fresh, <i>atarashii</i> .	Go to No. 10, <i>jiu ban ye yare</i> .
Figure (number), <i>kazu no ji</i> .	Friends, <i>tomodachi</i> .	I wish to go to Tokio, <i>Tokio e ikitai</i> .
Fill, To, <i>ippai ni suru</i> .	From, <i>kara</i> .	I shall go, <i>ikimas</i> .
Find, To, <i>mi ataru</i> .	Front, <i>omote</i> .	I did go, <i>ikimashta</i> .
Have you found it? <i>atta ka</i> .	Fruit (to eat), <i>mizu-gashi</i> .	Go away, <i>yuke yo</i> ; <i>ike!</i>
I have found it, <i>atta!</i>	Fry, To, <i>abura-age</i> .	Let us go now, <i>mo ikimasho</i> .
Finally, <i>toto</i> .	Full (filled up), <i>ippai</i> .	Go ahead, To, <i>saki e yuku</i> .
Fingers, <i>yubi</i> .	Fun, <i>jodan</i> .	Where are you going? <i>dochira e irashaimas ka</i> .
Finished, <i>shimai</i> .	Furniture, <i>dogu</i> .	To go up, <i>agaru</i> ; <i>noboru</i> .
When will it be finished? <i>itsu wo shimai ka</i> .		To go down (inclines), <i>oriru</i> ; <i>kudaru</i> .
I have finished, <i>mo shimai</i> .		To go into, <i>hairu</i> .
Fire, <i>hi</i> .		To go back, <i>kaeru</i> .
(Conflagration), <i>kaji</i> .		God, Shinto and Protestant, <i>kami</i> ; <i>shin</i> .
Please make me a fire, <i>hi wo tskeru</i> .		God, Buddhist, <i>hotoke</i> .
First, at, <i>hajime</i> ; <i>saisho ni</i> .		Catholic, <i>tenshu</i> .
Fish, <i>sakana</i> .		Goddess, <i>onna-gami</i> ; <i>me-gami</i> .
Flat, <i>hirattai</i> .		Godown (warehouse), <i>kura</i> .
Flea, <i>nomi</i> .		Gold, <i>kin</i> .
Flesh, <i>niku</i> .		Goldsmith, <i>kazariya</i> .
Floor, <i>ita no ma</i> ; <i>yuka</i> .		Gold fish, <i>kingyo</i> .
Second floor, <i>nikai</i> .		Good, <i>yoroshii</i> . [yo].
Flour, <i>kona</i> .		(to the taste), <i>amai</i> ;
Flower, <i>hana</i> .		
pot, <i>ueki bachi</i> .		
Fly (insect), <i>hai</i> .		
To fly, <i>tobu</i> .		
Food, <i>shokuji</i> ; <i>tabe mono</i> .		
Fool, <i>baka</i> .		
Foot, <i>ashi</i> .		

## G

Garden, <i>niwa</i> .	
Gate, <i>mon</i> ; <i>mitske</i> .	
Gentleman; guest; customer, <i>o kyaku</i> .	
Get, To, <i>morau</i> .	
To get back, <i>kaesu</i> .	
To get up, <i>okiru</i> .	
Get me a jinrikisha, <i>kuruma wo yobe</i> .	
Girl (when spoken of), <i>musume</i> ; <i>onna no ko</i> .	
(when spoken to), <i>nesan</i> .	
Give me, <i>kudasai</i> .	
Give me some bread, <i>pan wo kudasai</i> .	
To give (to another), <i>ageru</i> .	

Good day, *kon nichi wa*.  
 evening, *kon ban wa*.  
 morning, *o hayo*.  
 night (on retiring), *o yasumi nasai*.  
 bye, *sayonara*.  
 No good, *heta*.  
 Goods, *nimotsu* ; *shina-mono*.  
 Grand, *rippa*.  
 Grass (turf), *kasa* ; *shiba*.  
 Grave (tomb), *haka*.  
 Gray, *nezumi iro*.  
 Grease, *abura*.  
 Green, *aoi* ; *midori* ; *moegi*.  
 Grocer, *yaoya*.  
 Groom, *betto*.  
 Guarantee, *hosho*.  
 Guide, *annai*.  
     book, *annai hon*.  
 Gun, *teppo*.

## H

Hair, *ke* ; *kami*.  
 Hairpin, *kanzashi*.  
 Half, *hambun*.  
 Hammer, *kanadzuchi*.  
 Hand, *te*.  
 Handful, *te ippai*.  
 Handkerchief, *hanafuki*.  
 Handkerchief (Japanese),  
     *tenugui*.  
 Hang up, To, *tsuri ageru*.  
 Handy, *kiyo*.  
 Hard, *katai*.  
 Hat, *kaburi mono* ; *shappo*.  
 He (close at hand), *kono shto*.  
     (at a distance), *ano shto*.  
 Head, *atama*.  
 Headache, *zutsu* ; *setsunai*.

Hear, To, *kiku*. [*mashta*.  
     I heard it, *uketamawari*  
 Heat, *atsusa*.  
     To heat, *atsuku suru*.  
 Heaven, *ten* ; *gokuraku*.  
 Heavy, *omoi*.  
 Heel, *kakato*.  
 Height, *takasa*.  
 Hell, *jigoku*.  
 Help, To, *tetsudai* ; *taske* ;  
     *sewa wo suru*.  
     Help yourself, *dozo goji-yu ni negaimas*.  
     Help me, *tetsudatte okure*.  
 Hence (from here), *koko kara*.  
     (from now), *kore kara*.  
     (from then), *sore kara*.  
 Here, *kochi* ; *koko*.  
 Herself, *jibun*.  
 High, *takai*.  
 Him, *are wo*.  
 Himself, *jibun*.  
 Hire, To (a house), *kariru*.  
     (a servant), *yatsu*.

His, *ano shto no*.  
 History, *rekishi*.  
 Hole, *ana*.  
 Holiday, *yasumi bi*.  
 Home, *otaku* ; *uchi*.  
 Honest, *shojiki*.  
 Horse, *uma*.  
 Horse race, *uma-kake*.  
 Hospital, *byoin*.  
 Hot, *atsui*.  
 Hotel, *yadoya*.  
     To stop at a hotel, *yadoya ni tomeru*.  
 Hour, *toki* (see "Clock").  
 House, *ie* ; *uchi*.  
     What house is that ? *nan no ie deska*.

How, *ikaga* ; *doshie*.  
     can ; how shall, *doshie*.  
     do you do, *ikaga de gozarimas*.  
     much, *ikura*.  
     many, *ikutsu*.  
     many (persons), *ikutari*.  
     long (until when), *itsu made*.  
     long (in length), *nagasa wa dono kurai*.  
     often, *iku tabi*.  
 Hungry, *hara ga heru*.  
     I feel hungry, *o naka ski-mashta*.  
 Hurry, *isogu*.  
     I am in a hurry, *isogi de gozarimas*.  
     Hurry up, *hayaku*.  
 Husband, *teishi*.  
 Hut, *koya*.

## I

I, *watakshi* ; *watashi*.  
 Ice, *kori*.  
     water, *kori-midzu*.  
 If, *moshi*.  
 Illness, *byoki* ; *yamae*.  
 Imitation, *mane*. [*ru*.  
     To imitate, *mane wo suru*.  
 Immediately, *jiki ni*.  
 Impossible, *dekinai* ; *dekinai koto*.  
 In, *ni*.  
 Incorrect, *machigatta*.  
 Indeed ! *naru hodo* !  
 Indigo (color), *kon* ; *ai iro*.  
 Indolent, *busho*.  
 Ink, *sumi*.  
 Inkstand, *sumi tsubo*.



Inquiry, *tadzune*.  
 Insect, *mushi*.  
 Inside, *naka*.  
 Instead, *karuari ni*.  
 Interpreter, *tsuben*; *tsuji*.  
 Invoice, *okuriyo*; *nimotsu kanjo mesaisho*.  
 Iron, *tetsu*.  
     Cast iron, *nabe-gane*.  
 Is, *arimas*.  
 Is not; have not, *arimasen*.  
 It, *sore*.  
 Itself, Of; By itself, *shtori de*.  
 Ivory, *zoge*.

## J

Japan make, *wasei*.  
 Jealousy, *yakimochi*.  
 Jetty, *hatoba*.  
 Jewelry, *tama zaiku*; *kazirimon*.  
 Jinrikisha with one man, A, *ichi-nin-biki no kuruma*.  
 Join, To, *tsugu*. [*sha*.  
 Joint Stock Co., *gohon-kai*.  
 Joke, *jodan*.  
 Journal, *shiwakecho*.  
 Journey, *ryoko*.  
 Just (fair), *tadashi*.

## K

Keep, To, *motsu*.  
     To keep back, *osaeru*.  
 Kettle, *tetsubin*.  
 Key, *kagi*.  
 Kill, To, *korosu*.

Kind (sort), *shunji*; *yo*.  
     (hearted), *shinsetsu*.  
     (gentle), *otonahsui*.  
     What kind? *donna shu*.  
 Kitchen, *daidokoro*. [*ru*.  
 Kite, *tako*.  
 Knee, *hiza*.  
 Knife, *hocho*.  
     Pocket knife, *ko-gatana*.  
 Know, To, *wakaru*; *shiru*.  
     I know, *wakarimas*.  
     I do not know, *wakari-masen*.

## L

Label, *fuda-gami*.  
 Lacquer, *urushi*.  
 Lacquer-ware, *nuri-mono*.  
 Ladder, *hashigo*.  
 Lamp, *andon*.  
 Land, To, *oka ni agaru*.  
     Land me at Yokoska, *Yokoska ni agete okure*.  
 Language, *kotoba*.  
     Japanese language, *Nihon kotoba*.  
     Say it in Japanese, *Nihon go de o iinasai*.  
 Lantern, *chochin*.  
 Large, *okii*.  
 Last, *ato no*.  
     At last, *toto*.  
 Late, *osoi*.  
     Too late, *maniwawa nakatta*.  
 Law, *kisoku*.  
 Lawyer, *daigennin*.  
 Lazy, *busho na*.

Laugh, To, *warau*.  
 Lead, *namari*.  
 Learn, To, *narau*; *osowaru*.  
 Lean, *yasetu*. [*chisai*.  
 Least (smallest), *ichiban*.  
 Leisure, *teski*.  
 Lecture, *enzetsu*. [*yosu*.  
 Leave off, To, *yosaseru*.  
 Leaf of a tree, *ha*.  
 Left, *hidari*.  
     side, *hidari no ho*.  
     Turn to the left, *hidari e mawari*.  
 Legation, *koshikan*.  
 Legs, *hashi*.  
 Lend, To, *kasu*. [*kudasai*.  
     Please lend me, *kashte*.  
 Length, *nagasa*.  
 Let, To (allow), *saseru*.  
     (a house), *kasu*.  
 Letter, *tegami*.  
     Are there any letters for me? *tegami arimaska*.  
 Lid, *futa*.  
 Lie, *uso*.  
     It is a lie, *uso des*.  
 Lie down, To, *neru*.  
 Light, *akari*.  
     (not heavy), *karui*.  
     color, *usui iro*.  
 Lightning, *inabikari*.  
 Like, To, *ski*.  
     Do you like this? *kore wo skimaska*.  
     I like tobacco very much, *tabako wo dai ski*.  
 Lion, *shishi*.  
 Lily, *yuri*.  
 Liquid,\* *midzu mono*.

\* In Japanese, a liquid body, not having a proper name of its own, is described by prefixing the noun *midzu* (water): viz., *ame*, candy; *midzu-ame*, liquid candy.

Little (small), <i>chisai</i> . A little, <i>chit'ō</i> . Lodging, <i>yadori</i> . Long (in measure), <i>nagai</i> . (in time), <i>hisashi</i> . Look out! <i>abunai</i> . Look (Imp.), <i>mi yo</i> . To look for something, <i>sagasu</i> . Loose, <i>yurui</i> . Looking glass, <i>kagami</i> . Lose, To, <i>naku naru</i> . Lose (To be beaten), <i>ma- keru</i> . Loss, <i>sonmo</i> . Loud, <i>takui</i> . Low, <i>hikui</i> . Ludicrous, <i>okashii</i> .	Master, <i>danna</i> . Mast, <i>hobashira</i> . Mat, <i>tatami</i> . Match, <i>tskegi</i> ; <i>machi</i> . Matting, <i>goza</i> ; <i>usuberi</i> . Matter, <i>koto</i> . What is the matter? <i>nan da</i> . No matter, <i>kamaimasen</i> . Measure, <i>sumpo</i> ; <i>sunshaku</i> . Meat, <i>niku</i> . Mechanic, <i>shokunin</i> . Medicine, <i>ksuri</i> . Meeting, <i>shukwai</i> . Memo, <i>oboe</i> ; <i>hiroku</i> . Mend, To, <i>naosu</i> . Merchant, <i>akindo</i> . Messenger, <i>tskai</i> . Send a messenger, <i>tskai wo yatte kudasai</i> . Midnight, <i>yo naka</i> . Milk, <i>chichi</i> . Mine, <i>watakushi no</i> . Minute (of time), <i>fun</i> . One minute, <i>ippun</i> . Three minutes, <i>sampun</i> . Six minutes, <i>roppun</i> . Ten minutes, <i>jippun</i> . Five minutes to twelve, <i>jiu ni ji go fun mai</i> . Mirror, <i>kagami</i> . Missionary, <i>yaso-kyoshi</i> . Mistake, <i>machigui</i> . Mix, To, <i>mazeru</i> . Mister, <i>san</i> after the name. Miss Bird, <i>Bird san no musume</i> (lit. the daugh- ter of Mr. Bird). Miss Kin, <i>O Kin san</i> . Mistress (of the house), <i>oksama</i> . Mr. Jones, <i>Jones san</i> .	Mrs., <i>okami san</i> ; <i>oksan</i> . Mrs. Bird, <i>Bird san no oka-</i> Money, <i>kane</i> . [ <i>misan</i> . (coin), <i>shokin</i> , <i>zani</i> . Paper money, <i>sats</i> ; <i>kin- sats</i> . Have you any paper mo- ney? <i>kinsats arimaska</i> . Monkey, <i>saru</i> . Month, <i>tski</i> . Moon, <i>tsai</i> . More, <i>mo</i> ; <i>motto</i> . Have you any more? <i>motto, aru ka</i> . A little more, <i>mo kosshi</i> . No more, <i>mo nai</i> . Morning, <i>asa</i> . Mosquito, <i>ka</i> . Mosquito-net, <i>kaya</i> . Most; mostly, <i>tagai</i> . Mountain, <i>yama</i> . Mouth, <i>kuchi</i> . Mother, <i>okkasán</i> . Much (plenty), <i>taksan</i> . better, <i>yo hodo yoi</i> . Mud, <i>doro</i> . Murder, <i>shto-goroshi</i> . Must, <i>kitto</i> . go, <i>yukaneba naranu</i> . see, <i>mi nakte naranu</i> . not, <i>bekarazaru</i> . My; mine, <i>watakushi no</i> . Myself, <i>jibun</i> .
M		
Mad, <i>kichigai</i> . Mail, <i>yubin</i> , <i>hikiaku</i> . Make, To, <i>koshiraeru</i> . Can be made, <i>dekiru</i> . It is made, <i>dekita</i> . What is this made of? <i>kore wa nan de dekite orimas</i> . Male, <i>otoko</i> . Man, <i>otoko</i> . Old man, <i>oji san</i> . Young man, <i>wakai otoko</i> . Manufacturer, <i>seizo nin</i> . Many, <i>yohodo</i> ; <i>oku no</i> ; <i>oi</i> . times, <i>iku tabi mo</i> . How many times, <i>iku ta- bi</i> . How many, <i>ikutsu</i> . A great many, <i>taksa i</i> . Map, <i>edzu</i> ; <i>chidzu</i> . Market, <i>ichiba</i> .		
N		
		Nail, <i>tsume</i> . Nail (metal), <i>kugi</i> . Name (given), <i>na</i> . Family name, <i>miogi</i> ; <i>sei</i> . What is your name? <i>na wa nanda</i> .

Narrow, <i>semai</i> .	O'clock, <i>ji; toki</i> . [ <i>ji</i> .	Paint, To, <i>edoru</i> .
Near, <i>chikai</i> . [ <i>nu</i> .	What o'clock is it? <i>nan</i>	Painter, <i>ekaki</i> .
Necessary, <i>nakereba nara-</i>	Odor, <i>nioi</i> .	Paper, <i>kami</i> . [ <i>mi</i> .
Neck, <i>nodo; kubi</i> .	(good), <i>ii nioi</i> .	Writing paper, <i>kaku ka-</i>
Needle, <i>hari</i> .	(bad), <i>ksai</i> .	W. C. paper, <i>nezumi ban</i> .
work, <i>hari shigoto</i> .	Of, <i>no</i> .	Parasol, <i>higasa</i> .
Neither, <i>dochi ra mo nai</i> .	Office (Government), <i>yak-</i>	Parcel, <i>tsutsumi</i> .
Never, <i>itsumo nai</i> .	<i>sho</i> .	Pardon, <i>yurushi</i> .
mind, <i>kamaimasen</i> .	Officer, <i>shikan</i> .	I beg pardon, <i>gomen ku-</i>
New, <i>atarashii</i> .	Official, <i>yakunin</i> .	<i>dasai</i> .
Newspaper, <i>shimbun</i> .	Often, <i>tabi tabi</i> .	Parent, <i>oya</i> .
Next, <i>sore kara</i> .	Old (of things), <i>furui</i> .	Passage (in a house), <i>roka</i> .
Night, <i>yoru; ban</i> .	(of people), <i>toshiyori</i> .	Passport, <i>menjo</i> .
Last night, <i>sakuban</i> .	How old are you? <i>toshi</i>	Past, <i>sen; sendatte</i> .
To-morrow night, <i>mio-</i>	<i>wa ikutsu</i> .	Pay, To, <i>harau, kanjosuru</i> .
<i>ban</i> .	Is this old? <i>kore wa furui</i>	What pay do you want
One night, <i>shto ban</i> .	<i>ka</i> .	per month? <i>shtotsu tski</i>
Good night, <i>o yasumi</i>	On, <i>ue ni</i> .	<i>de ikura?</i>
<i>nasai</i> .	One by one, <i>ichi ichi</i> .	Payment, <i>harai</i> .
Nightdress, <i>nemaki</i> .	Only, <i>tada bakari</i> .	Pen, <i>fude</i> .
Nightly, <i>maiban</i> .	Open, To, <i>akeru</i> .	Pencil, <i>empitsu</i> .
No, <i>iye; nai</i> . [ <i>uai</i> .	Open the door, <i>to wo</i>	Penknife, <i>kogatana</i> .
I have no time, <i>hima ga</i>	<i>akero</i> .	Peony, <i>botan</i> .
Noise, <i>sawagi</i> .	Opium, <i>ahen</i> .	People, <i>shto</i> .
Noisy, <i>sozoshii</i> .	Opposite, <i>muko no</i> .	Person, <i>jin</i> .
Noon, <i>mahiru</i> .	Or, <i>ka</i> .	Photograph, <i>shashin</i> .
Afternoon, <i>hiru-sugi</i> .	Order, <i>shidai</i> .	Physician, <i>isha</i> .
Nose, <i>hana</i> .	To put in order, <i>soroeru</i> .	Picture (hanging scroll),
Nothing, <i>nani mo nai</i> .	Other, <i>hoka no</i> .	<i>kakemono</i> .
Not yet, <i>mada</i> .	Outside, <i>soto</i> .	Pillow, <i>makura</i> .
Now, <i>ima; tadaima</i> .	Over (on top), <i>ue ni</i> .	Pin, <i>hari</i> .
and then, <i>tabi tabi</i> .	Overcharge, <i>kakene</i> .	Pine-tree, <i>matsu</i> .
Number 1, <i>ichi ban</i> .	Overcoat, <i>uwagi</i> .	Pink, <i>momo iro</i> .
First, <i>ichi ban me</i> .	Owner, <i>nushi</i> .	Pipe, <i>tsutsu</i> .
No. 10, <i>juu ban</i> .	Who owns this? <i>kore wa</i>	Pipe (smoking), <i>kseru</i> .
Numerous, <i>oi</i> .	<i>dare no mono des ka</i> .	Place, <i>tokoro</i> .
Nurse, <i>komori</i> .		Plank, <i>ita</i> .
	P	Plant, <i>ki; ksa</i> .
		(in a garden), <i>ueki</i> .
		To plant, <i>ueru</i> .
		Plate, <i>sara</i> .
		Play, <i>asobi</i> .
O	Pack up, To, <i>tsutsumu</i> .	
Oar, <i>kai; ro</i> . [ <i>no</i> .	Pagoda, <i>to</i> .	
Oblong, <i>yoko nagai; nagate</i>	Painful, <i>itai</i> .	

Playing (a musical instrument), *shiku*.  
 Please, *dozo*.  
     dance, *odotte kudasai*.  
 Pleasure, *tanoshimi*.  
 Plenty, *taksan*.  
 Pocket, *kakushi*; *kinchaku*.  
     (Japanese), *tamoto*.  
 Pocket-book, *kami ire*.  
 Pocket handkerchief, *hana-fuki*.  
 Police, *junsu*.  
     officer, *kebu*.  
     station, *kesatsu-jo*.  
 Poor, *bimbo*.  
 Porcelain, *setomono*.  
 Porter, *momban*.  
 Post (of a house), *hashira*.  
 Post (letter), *yubin*.  
 Postage-stamp, *inshi*.  
 Post-card, *hagaki*.  
 Postoffice, *yubin kioku*.  
 Pottery, *yakimono*. [*ri*.  
 Powder (medicine), *kogusu*.  
 Present (gift), *shinjo*.  
 Pretty, *kirei na*.  
 Prince, *koroku*.  
 Print, To, *suremasu*.  
 Printer, *kappanya*.  
 Prison, *roya*.  
 Procure, To, *tori yosu*.  
 Promise, *yaksoku*.  
 Proper, *tekito na*.  
 That is not proper, *sore wa ikemasen*.  
 Pull, To, *hiku*.  
 Purse, *kane ire*.  
 Put, To, *oku*.  
     aside, *totte oku*.  
     down, *shita ni oku*.  
     here, *kochi ni oku*.  
     together, *awaseru*.

Put out the light, To, *akuri wo kesu*.

## Q

Quality, *shinagara*.  
 Quarrel, *kenka*.  
 Quick (fast), *hayaku*.  
 Quiet, *shizuka*.  
 Quilt, *futon*.

## R

Race (running), *kake*.  
 Railway, *tetsudo*.  
     station, *tetsudo ba*.  
     cars, or train, *kisha*.  
     fare, *chinsen*.  
 Rain, *ame*.  
     It rains, *ame ga furu*.  
 Rain coat, *kappa*.  
 Raise, To, *ageru*.  
     (erec), *tateru*.  
 Rascal! *yatsu!*  
 Rat, *nezumi*.  
 Raw, *nama*.  
 Read, To, *yomu*.  
     this, *kore wo yomi nasai*.  
 Ready, To get, *shtaku wo suru*.  
     I am ready, *shtaku site aru*.  
 Really! *naru hodo!*  
 Reason, *dori*.  
 Receipt, *uketori*.  
 Receive, To, *ukeru*.  
 Red, *akai*.  
 Refusal, *kotowari*.  
 Register (of a letter), *kaki tome*.  
 Regulation, *kisoku*.

Religion, *shukyo*.  
 Remember, To, *oboeru*.  
 Repair, To, *tsukuroi*.  
 Restaurant, *ryoriya*. [*mi*.  
 Rest (after fatigue), *yasu*-(remainder), *nokori*.  
 Return, To, *kaeru*.  
 Rice (growing), *ine*.  
     (boiled), *gozen*.  
 Rich, *kane mochi*.  
 Right (opposite to left), *migi*.  
 Right (just), *tadashii*.  
     Turn to the right, *migi e mawaru*.  
 Ring, *wa*.  
     Finger ring, *yubi wa*.  
 River, *karwa*.  
 Road, *michi*.  
 Rock, *iwa*.  
 Roll, *maki*.  
 Roof, *yane*.  
 Room, *heja*; *shitsu*.  
 Rope, *narwa*.  
 Round, *marui*.  
 Row, To, *kogu*.  
 Rude, *somatsu*.  
 Ruins, *koseki*.  
 Run, To, *hashiru*.  
     after, *ok-kakeru*.  
     away, *nigeru*.

## S

Sail, *ho*.  
     To sail, *shuppan suru*.  
 Sailing vessel, *homai sen*.  
 Sailor, *sendo*.  
 Salesman, *uri-te*.  
 Salt, *shio*.  
 Same, *onaji*.  
     thing, *onai koto*.

Sample, <i>mihon</i> .	Shoulder, <i>kata</i> .	Soon, <i>jiki</i> .
Sand, <i>sua</i> . [ <i>zori</i> .	Show, To, <i>miseru</i> .	Sour, <i>suppai</i> .
Sandals (used in -doors), (out-of-doors), <i>waraji</i> .	me, <i>o mise nasai</i> .	Speak, To, <i>hanasu</i> .
(iron-heeled), <i>ashida</i> .	Shut, To, <i>shimeru</i> .	Spectacles, <i>megane</i> .
Sash, <i>obi</i> .	the door, <i>to wo shi-</i> <i>meru</i> .	Spend, To, <i>tskau</i> .
Satisfy, <i>kiniao</i> .	Shutter, <i>amado</i> .	Spoon, <i>saji</i> .
Saucer, <i>shta-zara</i> .	Side, <i>ho</i> ; <i>kata</i> .	Spring (of water), <i>idzumi</i> .
School, <i>gakko</i> .	This side, <i>kono ho</i> .	Medicinal spring, <i>tojiba</i> .
Scissors, <i>hasami</i> .	One side, <i>kata kawa</i> .	Hot spring, <i>onsen</i> .
Screen, <i>byobu</i> .	Both sides, <i>ryo kawa</i> .	(season), <i>haru</i> .
Sea, <i>umi</i> .	Silk, Raw, <i>ki-ito</i> .	Springs (of a carriage, etc ), <i>bane</i> .
Seat, <i>koshi kake</i> .	Woven silk, <i>kinu</i> .	Stable, <i>mmaya</i> .
Second-hand, <i>furute</i> .	Satin, <i>shusu</i> .	Stair, <i>hashi-dan</i> .
Sedan chair, <i>kago</i> .	Silkworm, <i>kaiko</i> ; <i>o ko</i> .	Up-stair (1st floor), <i>nikai</i> .
See, To, <i>miru</i> .	Silver, <i>gin</i> .	(2d floor), <i>sangai</i> .
I am glad to see you, <i>yo</i> <i>o aina sai mashta</i> .	money, <i>ginsen</i> .	Down-stairs, <i>shta-ni</i> .
Please see, <i>goran nasai</i> .	Sing, To (human), <i>utau</i> .	Start, To (depart), <i>shup-</i> <i>pan</i> .
Sell, To, <i>uru</i> .	Singing girl, <i>geisha</i> .	Stay, To, <i>tomaru</i> .
Servant (boy), <i>kozakai</i> .	Sister (elder), <i>ane</i> .	I will stay, <i>todomarimas</i> .
Maid servant, <i>jochu</i> .	(younger), <i>imoto</i> .	Steal, To, <i>musumu</i> .
Sew, To, <i>nuu</i> .	Sit on the floor, To, <i>suwaru</i> .	Steel, <i>hagane</i> .
Shade, <i>kage</i> .	on a chair, To, <i>kakeru</i> .	Still ; until now, <i>ima made</i> .
Shampooer, <i>amma</i> .	Please take a seat, <i>o kake</i>	Stocking, <i>tabi</i> .
To shampoo (massage), <i>momu</i> .	Size, <i>okisa</i> . [ <i>nasae</i> .	Stomach, <i>hara</i> .
Shave, To, <i>hige wo suru</i> .	Skin, <i>karwa</i> .	Stone, <i>ishi</i> .
Shelf, <i>tana</i> .	Sky, <i>sora</i> .	Stop (wait), <i>matte</i> .
Shell, <i>kai</i> .	Sleep, To, <i>neru</i> .	Storm, <i>arashi</i> .
Shine, To, <i>teru</i> ,	Slow, <i>osoi</i> .	Straight ahead, <i>massugu</i> .
Ship, <i>fune</i> ; <i>maru</i> , suffixed	Smoke, <i>kemuri</i> .	Stranger, <i>shiranai shto</i> .
to a name, means ship	Snow, <i>yuki</i> .	Straw, <i>wara</i> .
(merchant), as " <i>Tokio</i> <i>maru</i> ."	So, <i>so</i> .	Street, <i>machi</i> ; <i>tori</i> .
Ship of war, <i>gun kan</i> .	Soap, <i>shabon</i> .	Summer, <i>natsu</i> .
Shirt, <i>shatsu</i> .	Soft, <i>yarakai</i> .	Sun, <i>hi</i> ; <i>o tento sama</i> .
Under shirt, <i>shta jiban</i> .	Soil, To, <i>yogosu</i> .	set, <i>hi no iri</i> .
Shoes, <i>kutsu</i> .	Solid, <i>katamatta</i> .	rise, <i>hi no de</i> .
Shop, <i>mise</i> .	Somebody, <i>dareka</i> .	Sunlight, <i>hinata</i> .
Short, <i>mijikai</i> .	Somehow, <i>do ka</i> .	Sweat, <i>ase</i> .
of stature, <i>sei no hikui</i> .	Something, <i>nani ka</i> .	Sweep, To, <i>haku</i> .
	Sometimes, <i>aru toki</i> .	Sweet, <i>amai</i> .
	Son, <i>musko</i> .	Sword, <i>katana</i> .
	Song, <i>uta</i> .	



<p>T</p> <p>Table, <i>dai</i>. (Japanese), <i>o zen</i>.</p> <p>Tail, <i>shippo</i>.</p> <p>Tailor, <i>shtate ya</i>.</p> <p>Take, To, <i>toru</i>. To take back, <i>tori-kaesu</i>. away, <i>sageru</i>.</p> <p>Take care! (look out!), <i>abunai</i>.</p> <p>Talk, <i>hanashi</i>.</p> <p>Tall, <i>sei no takai</i>.</p> <p>Taste, <i>ajiwai</i>.</p> <p>Tea, <i>cha</i>.</p> <p>Tea-house, <i>chaya</i>.</p> <p>Teach, To, <i>oshieru</i>.</p> <p>Teacher, <i>sensei</i>.</p> <p>Tears, <i>namida</i>.</p> <p>Teeth, <i>ha</i>.</p> <p>Teeth-powder, <i>hamigaki</i>.</p> <p>Telegraph, <i>denshin</i>. office, <i>denshin kioku</i>.</p> <p>Telegram, <i>dempo</i>.</p> <p>Tell, To, <i>hanasu</i>. I cannot tell, <i>shiranai</i>. Please tell me, <i>kikashite kudasae</i>.</p> <p>Temperature, <i>kiko</i>.</p> <p>Tepid, <i>murui</i>.</p> <p>Thank you, <i>arigato</i>.</p> <p>That (pronoun), <i>sono</i>; <i>ano</i>.</p> <p>Theatre, <i>shibai</i>.</p> <p>There, <i>achi</i>; <i>soko ni</i>.</p> <p>Thermometer, <i>kandankei</i>.</p> <p>Thick, <i>atsuku</i>.</p> <p>Thin, <i>usui</i>; <i>yasete</i>.</p> <p>Thing (abstract), <i>koto</i>. (concrete), <i>mono</i>.</p> <p>Think, To, <i>omou</i>; <i>kanguu</i>.</p> <p>Thirsty, <i>kawaki</i>.</p> <p>This, <i>kono</i>; <i>kore</i>.</p>	<p>Throw, To, <i>horu</i>. away, <i>stete shimae</i>.</p> <p>Thunder, <i>kaminari</i>.</p> <p>Ticket, <i>kippu</i>. 1st class, <i>joto</i>. 2d class, <i>chiuto</i>. 3d class, <i>kato</i>. Return ticket, <i>ofuku</i>.</p> <p>Tie, To, <i>shibaru</i>.</p> <p>Tight, <i>katai</i>.</p> <p>Tin, <i>shari</i>; <i>suzu</i>.</p> <p>Tinned provisions, <i>kwan-</i> To, <i>e</i>; <i>made</i>. [<i>zume</i>]. To Tokio, <i>Tokio e</i>.</p> <p>Tobacco, <i>tabako</i>. pouch, <i>tabako-ire</i>.</p> <p>To-day, <i>kon nichì</i>.</p> <p>Tomb, <i>haka</i>.</p> <p>To-night, <i>kon ban</i>.</p> <p>Too (also), <i>mo</i>.</p> <p>Too much, <i>amari</i>.</p> <p>Tooth, <i>ha</i>.</p> <p>Toothpick, <i>koyoji</i>.</p> <p>Tooth-powder, <i>ha-migaki</i>.</p> <p>Top (on), <i>ue</i>. Put this on top, <i>kore wa ue ni oki</i>.</p> <p>Tortoise, <i>kame</i>.</p> <p>Towel, <i>tenugui</i>.</p> <p>Toy, <i>omocha</i>.</p> <p>Trade, <i>akinai</i>.</p> <p>Tram, <i>tetsudo-basha</i>.</p> <p>Translation, <i>honyaku</i>.</p> <p>Translator, <i>honyaku-kata</i>.</p> <p>Tray, <i>bon</i>.</p> <p>Treasure, <i>kanjo-kaŕa</i>.</p> <p>Tree, <i>ki</i>.</p> <p>Trowsers, <i>zubon</i>.</p> <p>True, <i>makoto</i>.</p> <p>Try, To, <i>tamesu</i>. I will try, <i>yatte mimasho</i>.</p> <p>Tub, <i>oke</i>.</p>	<p>Tumble., <i>koppu</i>.</p> <p>Tunnel, <i>ana</i>.</p> <p>Typhoon, <i>arashi</i>.</p> <p>U</p> <p>Umbrella, <i>kasa</i>.</p> <p>Unable, <i>dekinai</i>.</p> <p>Under, <i>shta</i>.</p> <p>Underclothes, <i>shta gi</i>.</p> <p>Understand, To, <i>wakaru</i>. Do you understand? <i>wa-kari maska</i>.</p> <p>Unmarried, <i>doku shin mono</i>.</p> <p>Unskilful, <i>heta</i>.</p> <p>Unwell, <i>ambai no warui</i>.</p> <p>Up, <i>ue ni</i>. Upside down, <i>sakasa ni</i>. Up and down, <i>age sage</i>.</p> <p>Upright (erect), <i>massugu</i>.</p> <p>Useful, <i>chocho</i>.</p> <p>V</p> <p>Vase, <i>hana ike tsubo</i>.</p> <p>Velvet, <i>birodo</i>.</p> <p>Veranda, <i>engawa</i>.</p> <p>Very, <i>yoku</i>. Very pretty, <i>taiso ni kirei</i>.</p> <p>View, <i>mi-harashi</i>.</p> <p>Violet (color), <i>sumire-iro</i>.</p> <p>Voice, <i>koe</i>. Loud voice, <i>o goè</i>.</p> <p>Voucher, <i>shosho</i>.</p> <p>View, <i>mi harashi</i>.</p> <p>W</p> <p>Wages, <i>gekkiu</i>; <i>kiukin</i>.</p> <p>Wait, To, <i>matsu</i>.</p> <p>Walk, To, <i>aruku</i>.</p> <p>Wall, <i>kabe</i>.</p>
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Want (To wish), . . . <i>tai</i> ; <i>hoshii</i> .	Well, <i>yoi</i> ; <i>yoroshii</i> .	Woman, <i>onna</i> .
I want (imp.), <i>iru</i> .	Well (not sick), <i>jobu</i> .	Old woman, <i>obasan</i> .
I want to go, <i>iki tai</i> .	Well (of water), <i>ido</i> .	Wood, <i>ki</i> .
I do not want, <i>irimasen</i> .	Wet, <i>nureta</i> .	Word, <i>kotoba</i> .
Do you want? . . . <i>hoshii</i> <i>ka</i> .	It is wet, <i>nurete aru</i> .	World, <i>sekai</i> .
I want, . . . <i>watakshi</i> .	What, <i>nani</i> .	Work, <i>shigoto</i> .
Ward (of town), <i>cho</i> .	What is the matter? <i>do-</i> <i>shta</i> .	To work, <i>hataraku</i> .
Warm, <i>attakai</i> .	What is it? <i>nandeska</i> .	Worthless, <i>tsumaranai</i> .
To warm, <i>atatameru</i> .	What is this? <i>kore wa</i> <i>nandeska</i> .	Wrap, To, <i>tsutsumu</i> .
Wash, To, <i>arau</i> .	When? <i>itsu</i> .	Wrestler, <i>sumo</i> .
Washerman, <i>sentakuya</i> .	Where? <i>doko</i> .	Write, To, <i>kaku</i> .
Washing-basin, <i>chodzu-ta-</i> <i>rai</i> .	Where do you live? <i>otaku</i> <i>wa dochira</i> .	Y
Water (cold), <i>midzu</i> .	Which? <i>dore</i> .	Year, <i>nen</i> .
Hot water, <i>yu</i> .	Whisper, To, <i>sasayaku</i> .	Last year, <i>saku nen</i> .
Bring me some water please, <i>midzu wo motte</i> <i>okure</i> .	White, <i>shiroi</i> .	Next year, <i>rai nen</i> .
Watch, <i>tokei</i> .	Who? <i>dare</i> .	This year, <i>to nen</i> .
To watch, <i>ki wo tskeru</i> .	Who is there? <i>dare da</i> .	How many years? <i>iku</i> <i>nen</i> .
Water-closet, <i>chodzuba</i> .	Whole, <i>mina</i> .	How many years old? <i>toshi wa ikutsu</i> .
Waterfall, <i>taki</i> .	Wholesale, <i>oroshi</i> .	The new year, <i>shin nen</i> .
Wave, <i>nami</i> .	Why? <i>naze</i> .	Yearly, <i>mai nen</i> .
Way (road), <i>michi</i> .	Wick, <i>shin</i> .	Yellow, <i>ki-iro</i> .
Go away! <i>yuke</i> .	Wife, <i>o kamisan</i> .	Yes, <i>hei</i> .
Weak, <i>yowai</i> .	Wind, <i>kaze</i> .	Yet, <i>mada</i> .
Weather, <i>tenki</i> .	Window, <i>mado</i> .	Yonder, <i>muko no</i> .
Good weather, <i>yoi o tenki</i> .	Wine, <i>budosku</i> .	You (polite), <i>anata</i> .
Bad weather, <i>warui o</i> <i>tenki</i> .	Winter, <i>fuyu</i> .	(to an inferior), <i>omae</i> .
Weight, <i>mekata</i> .	Wipe, To, <i>fuku</i> .	You and I, <i>anata to wata-</i> <i>shi to</i> .
	Wish, To, <i>hoshii</i> .	Yours, <i>anata no</i> .
	With (by means), <i>de</i> .	
	Without, <i>naku</i> .	

## NUMBERS.

## CARDINAL NUMBERS.

One,	<i>Ich.</i>	Thirty,	<i>San jiu.</i>
Two,	<i>Ni.</i>	Forty,	<i>Shi jiu.</i>
Three,	<i>San.</i>	And so on to ninety.	
Four,	<i>Shi.</i>	Hundred,	<i>Hyaku.</i>
Five,	<i>Go.</i>	One hundred,	<i>Ippiaku.</i>
Six,	<i>Roku.</i>	Two hundred,	<i>Ni hyaku.</i>
Seven,	<i>Shchi.</i>	Thousand,	<i>Sen.</i>
Eight,	<i>Hachi.</i>	One thousand,	<i>Issen.</i>
Nine,	<i>Ku.</i>	Two thousand,	<i>Ni sen.</i>
Ten,	<i>Jiu.</i>	Ten thousand,	<i>Man.</i>
Eleven,	<i>Jiu ichi.</i>	Hundred thousand,	<i>Jiu man.</i>
Twelve,	<i>Jiu ni.</i>	Million,	<i>Hyaku man.</i>
Thirteen,	<i>Jiu san.</i>	Ten million,	<i>Sen man.</i>
And so on to nineteen.		Thirty-eight million,	<i>San-sen hap-pyaku man.</i>
Twenty,	<i>Ni jiu.</i>	Billion,	<i>Cho.</i>
Twenty-one,	<i>Ni jiu ichi.</i>		

## MULTIPLICATIVE NUMBERS.

Once,	<i>Ichido.</i>	Five times,	<i>Go tabi.</i>	Nine times,	<i>Ku tabi.</i>
Twice,	<i>Ni do.</i>	Six times,	<i>Roku tabi.</i>	Ten times,	<i>Jittabi.</i>
Three times,	<i>San do.</i>	Seven times,	<i>Shchi tabi.</i>	Double,	<i>Bai or Nibai.</i>
Four times,	<i>Yo tabi.</i>	Eight times,	<i>Hachi tabi.</i>	Triple,	<i>Sam bai.</i>

## MONTHS.

DATE (month and day), *gappi.*

January,	<i>Sho gatsu.</i>	May,	<i>Go gatsu.</i>	September,	<i>Ku gatsu.</i>
February,	<i>Ni “</i>	June,	<i>Roku “</i>	October,	<i>Jiu “</i>
March,	<i>San “</i>	July,	<i>Shchi “</i>	November,	<i>Jin ichi “</i>
April,	<i>Shi “</i>	August,	<i>Hachi “</i>	December,	<i>Jiu ni “</i>

## DAYS OF THE WEEK.

Sunday,	<i>Nichi yobi.</i>	Wednesday,	<i>Sui yobi.</i>
Monday,	<i>Gatsu or Getsu yobi.</i>	Thursday,	<i>Moku yobi.</i>
Tuesday,	<i>Ka yobi.</i>	Friday,	<i>Kin yobi.</i>
Saturday, <i>Do yobi.</i>			

## HOURS.

*Ich-ji*, one o'clock.*Ni-ji*, two o'clock.*San-ji jip-pun*, ten minutes past three.*Yo-ji jiu-go-fun*, fifteen minutes past four.*Jiu-ji han*, half past ten.*Jiu-ichi-ji shi-jiu-go-fun*, fifteen minutes to eleven.*Jiu-ni-ji jiu-go-fun mae*, fifteen minutes to twelve.*Han-ji kan*, half an hour.*Jiu-go-fun*, a quarter of an hour.

## BEVERAGES, EATABLES, ETC.

Almond, *hadankiyô*; *amendo*.Apple, *ringo*.Apricot, *anzu*.Bake, To, *yaku*.Barley, *omugi*.Beans, *mame*.Beef, *ushi*.Beer, *bir*.Berry, *ichigo*.Boil, To, *niru*.Bread, *pan*.Broil, To, *yakeru*.Butter, *giu raku* (usually *batta*).Cabbage, *botan*.Cakes, *kashi*.Carrot, *ninjin*.Cherry, *sakura no mi*.Chicken, *niwatori*.Clams, *hamaguri*.Claret, *budo sake*.Codfish, *tara*.Coffee, *ko hi*.Condiments, *yakumi*.Cook, *ryori-nin*.To, *ryori suru*.Crab, *kani*.Crayfish, *iso ebi*.Cucumber, *kiuri*.Deer, *shika*.Duck (wild), *kamo*.  
(domestic), *ahiru*.Eels, *unagi*.Eggs, *tamago*.  
soft boiled, *tamago no hanjiku*.hard boiled, *tamago no ninuki*.raw, *nama tamago*.Figs, *ichijiku*.Fish, *sakana*.Flour, *u don no ko*.Food, *tabemono*.Fowl, *tori*.Fruits, *kudamono*.Fry, To, *abura age*.Garlic, *ninniku*.Ginger, *shoga*.Grapes, *budo*.Greens, *na*; *awomono*.Herring, *nishin*.Lamb, *ko hitsji no niku*.Lemon, *juzu*.Lotus, *hasu*.Mackerel, *saba*.Meat, *niku*.Boiled meat, *nita niku*.Roast meat, *mushi yaki*  
Melon, *uri*. [*niku*].Milk, *chichi*.Mustard, *karashi*.Mutton, *hitsuji no niku*.Oil, *abura*.Omelet, *tamago yaki*.Onions, *negi*.Orange, *mikan*.Oyster, *kaki*.Pea, *endo mame*.(in the pod), *saya endo*.Pepper, *kosho*.Persimmon, *kami*.Pheasant, *kiji*.Pickles, *tskemono*.Pigeon, *hato*.Plum, *mme*; *botankyo*.Pork, *buta*.Potato (Irish), *jaga imo*.  
(sweet), *satsuma imo*.Quail, *udzura*.Rabbit, *usagi*.Radish, *akai daikon*.Raw (not ripe), *awo*; *mi ga iranu*.

Raw (not cooked), <i>nama</i> .	Soup, <i>tsuyu</i> .	Turkey, <i>shichimencho</i> .
Rice (raw), <i>kome</i> .	Soy, <i>shoyu</i> .	Turnip, <i>kabu</i> .
(cooked), <i>meshi</i> .	Spinach, <i>horenso</i> .	Vegetables, <i>yasai</i> .
Roast, To, <i>yaku</i> .	Strawberries, <i>ichigo</i> .	Venison, <i>shika no niku</i> .
	Sugar, <i>sato</i> .	Vinegar, <i>su</i> .
Salad, <i>chisa</i> .	Tea, ( <i>o</i> ) <i>cha</i> .	Water, <i>midzu</i> .
Salmon, <i>shake</i> .	Tinned provisions, <i>kwan-</i>	Hot, <i>yu</i> .
Salt, <i>shiwo</i> .	<i>zume</i> .	Drinking water, <i>nomi</i>
Sardines, <i>iwashi</i> .	Tomato, <i>aka nasu</i> .	<i>midzu</i> .
Shrimps, <i>yoku ebi</i> .	Trout, <i>yamame</i> .	Wine, <i>budo shiu</i> .
Snipe, <i>shigi</i> .	Salmon trout, <i>masu</i> .	
Soles, <i>hirame</i> .		

Beer, Brandy, Whiskey, etc., are generally known as *Beer sake*, *Brandy sake*,  
*Whiskey sake*, etc.

#### FEATURES OF A COUNTRY, ETC.

Ascent, <i>nobori-zaka</i> .	Gulf, <i>iri umi</i> .	River, <i>kawa</i> ; <i>gawa</i> .
Bay, <i>iri umi</i> .	Hill, <i>koyama</i> .	Sea, <i>umi</i> .
Beach, <i>hama</i> ; <i>umi-bata</i> .	Harbor, <i>michi</i> .	South, <i>minami</i> .
Bluff, <i>gake</i> .		Spring, <i>izumi</i> ; <i>waki midzu</i> .
Bridge, <i>bashi</i> .	Inferior or lower (town or place), <i>shimo</i> .	Hot spring, <i>onsen</i> .
Cape, <i>misaki</i> .	Island, <i>shima</i> .	Medicinal spring, <i>tojiba</i> .
Capital, <i>miyako</i> .		Street, <i>machi</i> ; <i>dori</i> .
Cascade, <i>taki</i> .	Lake, <i>kosui</i> ; <i>ike</i> .	Superior (place or town), <i>kami</i> .
Cave, <i>hora ana</i> .	Mountain, <i>yama</i> .	Tide, <i>shiwo</i> .
City, <i>machi</i> .	North, <i>kita</i> .	High tide, <i>michi shiwo</i> .
Country, <i>inaka</i> ; <i>kinzai</i> ; <i>sato</i> .		Ebb tide, <i>hiki shiwo</i> .
Defile, <i>semai michi</i> .	Pass (of a mountain), <i>toge</i> .	Town, <i>machi</i> .
Descent, <i>kudari zaka</i> .	Peninsula, <i>eda shima</i> .	Valley, <i>tani</i> .
	Point, <i>saki</i> .	Village, <i>mura</i> .
East, <i>higashi</i> .	Port, <i>minato</i> .	
	Promontory, <i>hana</i> .	Ward (of town), <i>cho</i> .
Forest, <i>hayashi</i> ; <i>mori</i> .	Province, <i>kuni</i> .	West, <i>nishi</i> .



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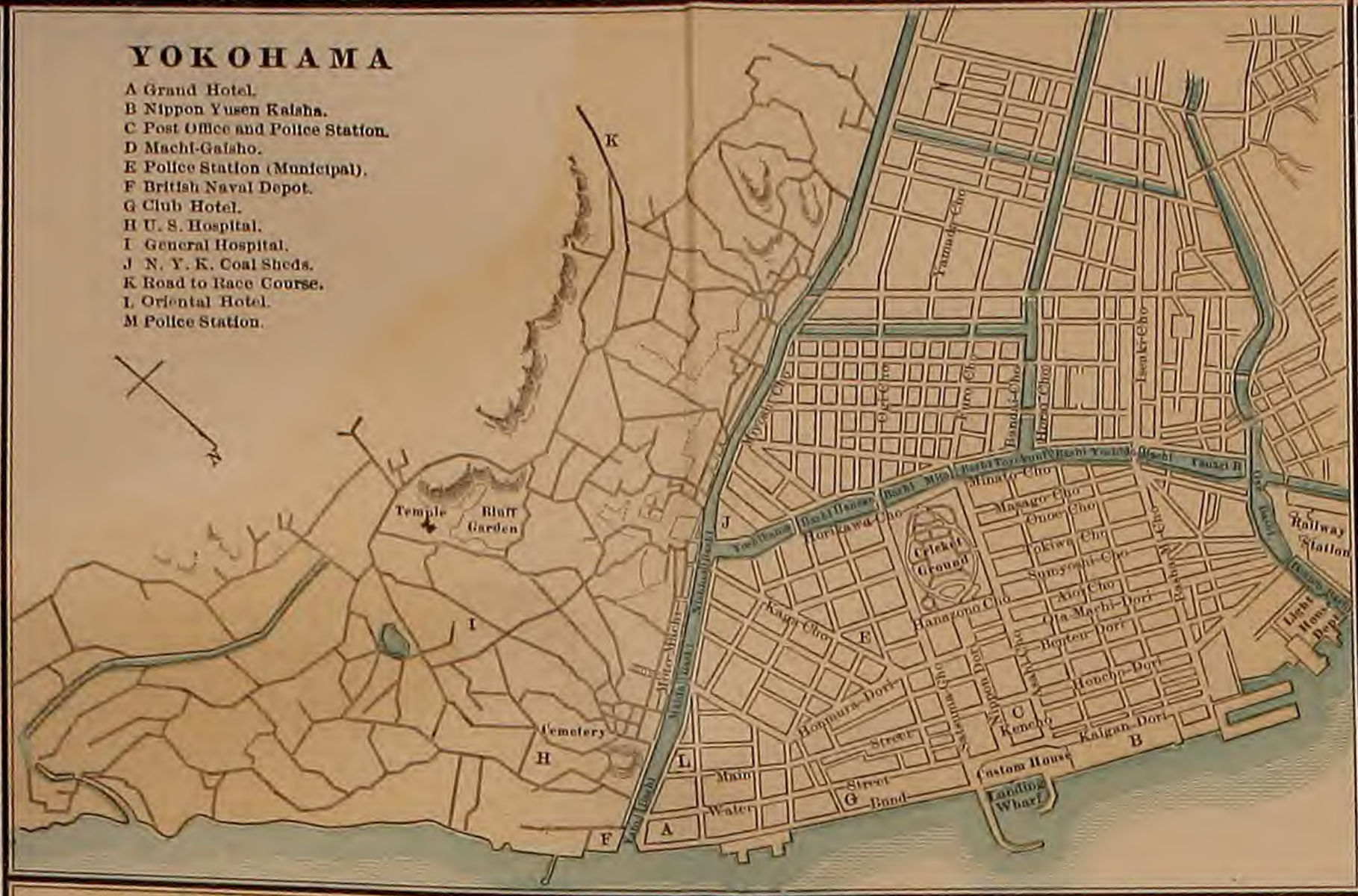
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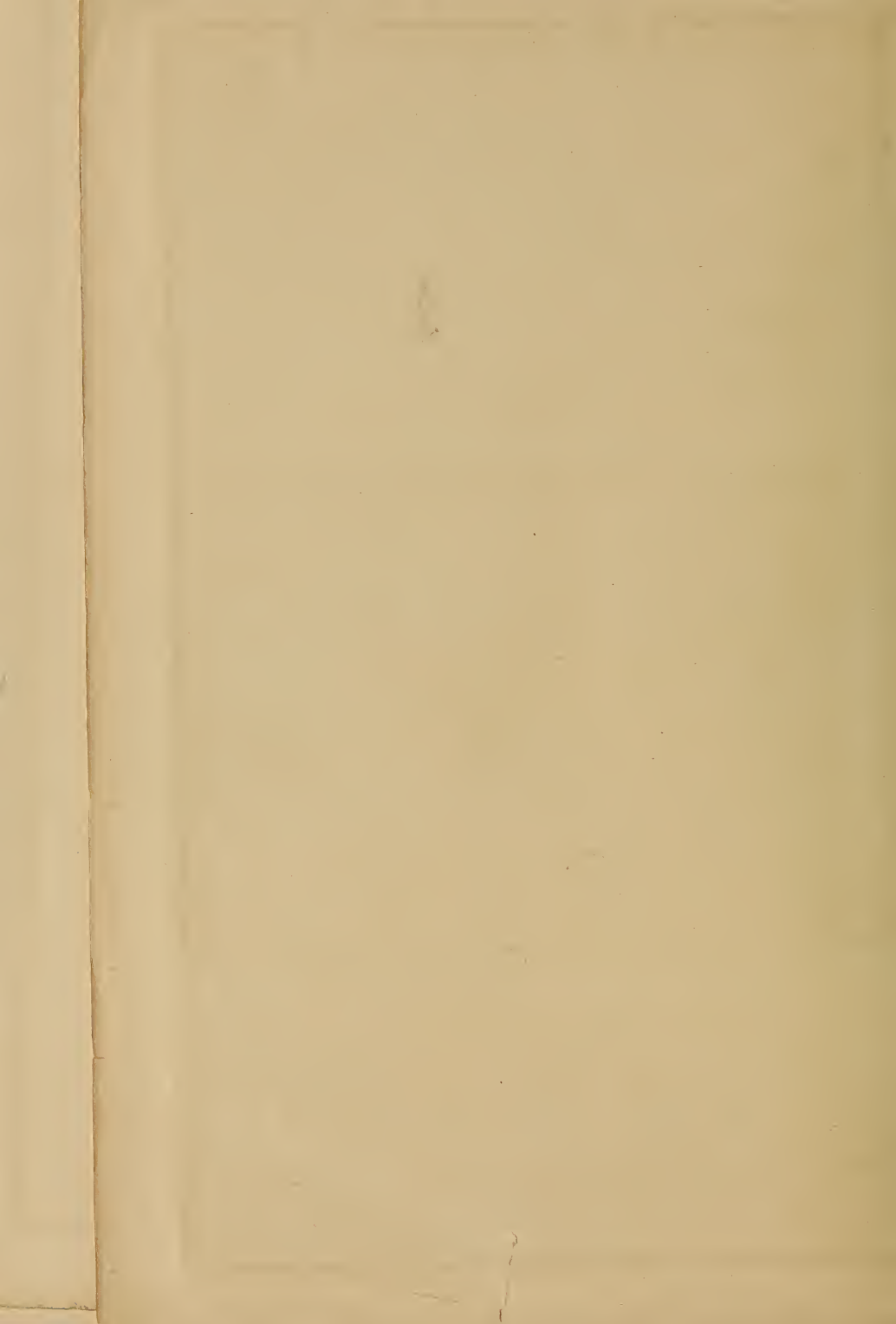
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- 18. The Sea
- 19. The Ocean
- 20. The Sky



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